1847 **1922**

Memorial Stone

[*Denkstein*]

on the occasion of the seventy-fifth anniversary

of the

Missouri Synod.

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Preface.

I remember the former times; I speak of all your deeds
and say of the works of your hands. Ps. 143, 5.

When once the pious prophet and judge Samuel, by God's miraculous help, had won a glorious victory with a fine people over the old hereditary enemy of Israel, over the Philistines, then, we read (1 Sam. 7, 12), "Samuel took a stone and set it between Mizpah and Sen, and called it Ebenezer, and said, Hitherto hath the LORD helped us". This stone was to be a memorial stone for the children of Israel. As often as they saw this stone, they were to be reminded of God's gracious help in great trouble, to be reminded how wonderfully the Lord had saved them, how much thanks they owed Him for His grace. In this book we also want to erect a memorial stone to the Lord, as it were, to remind us of what God has done great things for our synod, so that we do not forget it, so that we learn to thank God properly for it. And we want to do this in such a way that we remember, as the Psalmist says, the former times. We want to remember in this book the former times, the former times of our dear Synod, the Evangelical Lutheran Synod of Missouri, Ohio and other states. We have now a special opportunity to remember our Synod and its history. Seventy-five years have passed this year since April 26, in the year 1847, our Synod was founded in Chicago by our fathers resting in God. A history of seventy-five years can be looked back upon by our Synod. That is a long period of time, during which many things have taken place that we should not forget but consider. And so it befits

It is worth the effort that we, the members of this synod, look back on these seventy-five years and ask ourselves how all this gradually became and came about, what we see before us in our synod, that we let everything pass our minds what our synod has undertaken and put into action under God's guidance of grace for the preservation and spreading of the Word of God. This is what this book is written for. We are told here how our synod once came into being as a small, tender plant, how it grew up cheerfully through the preaching of the gospel under God's blessing of grace and spread more and more over our whole country and beyond. We are told of the various institutions of our synod, of the work of mission which it has done and is still doing in many ways in our country and in distant lands, of the works of brotherly love and mercy toward the poor and needy who are found in its midst, and the like. All this is told to us in this book by various authors who are well skilled and capable, who have lived through history themselves and have themselves participated in the works they describe, often to an outstanding degree, and still do. These descriptions will not be without considerable benefit and profit for those who read them with attention and thus remember the past times. History is a good teacher, if we look at it in the light of the Word of God. Through the history of our Synod, its institutions and its works, we will better and better understand the tasks that we are facing at this time. By the hand of history we will also recognize more clearly and more surely what is incumbent upon us to do in the future, as long as God may still give us a future in this world according to His counsel.

The children of this world also commemorate such an-

of previous times. They, too, let the history of their works and events pass their minds and seek to learn from it for the present and the future. But in what sense and spirit do they do this? They do it for the purpose of praising and extolling themselves and their great men, their works and their deeds, and to put them in the right light. Human glory and human honor, if not even human idolatry, that is what they seek. God is not pleased with this, indeed, it is an abomination to him. If we let the history of our synod pass us by in such a spirit, in order to boast about ourselves, in order to show an astonished world what we have accomplished through our diligence, through our work and wisdom and perseverance, then God will turn away from us with disgust. Rather, the psalmist says, "I speak of all your deeds and tell of the works of your hands." He looks back to the previous times, to the times he has lived through, and there he sees only the great deeds of God, there he knows only to say and to boast of the works of his hands, the hands of God. So it is pleasing to God, so he wants it from us, his children. In this sense and spirit this book is written. It speaks and tells of the great deeds of God that have happened among us, of the miraculous works of his almighty hands of grace that we were allowed to see and admire. It is true, however, that God does not usually perform his great deeds and the works of his hands in the world and in his Church directly, but that he does it through men whom he chooses for himself and prepares and makes capable for his service. In this way, God has also given our Synod a whole series of men, given them rich gifts, equipped them with His Holy Spirit, and accomplished His deeds and works through their faithful, self-denying service. Also from these men, from ours now to glory

We know that this is also done according to the will of God, who told us: "Remember your teachers who have told you the word of God, whose end you should look to and follow in their faith" (Heb 13:7). We give them the honor due to them; for we are to hold our teachers, who labor and have labored among us in the word and in doctrine, worthy of twofold honor (1 Tim. 5:17). But what we say and tell about them is not meant to praise them as great men who did all this out of their power and wisdom. We do not want to exalt their deeds, but we praise what God has done through them, the deeds he has accomplished through them, the works of his hands with which he has blessed us through their faithful service. We thank God that by grace he has given us such men as his noble gifts, that he has made them able and faithful, and has built up his church and congregation among us through them. For all that they have done among us, we give glory to God alone. His deeds we praise; we praise the works of His hands alone. This is the keynote of this book: "To God in the highest alone be glory and thanksgiving for his grace!" "Not to us, O Lord, not to us, but to your name give glory for your grace and truth!" This is how everything in this book should be understood and understood.

With this in mind and spirit, take this book, read it diligently and attentively, thanking God for His great deeds done among us, and then also speak to others of the works of His hands to Him for praise and glory, that His great name may be hallowed, that His glorious kingdom may come, that His good and gracious will may be done on earth as it is in heaven.

Man's word and glory perish, God's kingdom and glory endure? Glory to God in the highest?

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Dr. C. F. W. Walther and the Saxon Emigration.

> He guides the wretched rightly and teaches the wretched his way. The ways of the LORD are goodness and truth to them that keep his covenant and testimony. Ps. 25, 9. 10.

There are events in this world that make you exclaim, "This is God's work! Such an event is the Saxon emigration with its continuation in the Missouri Synod. Through madness and turmoil, through sins and infirmities on the one hand and brightly shining teachings of faith and love on the other, under cunning seduction and wise leadership, over heights and depths, after a deep fall a fresh resurrection, after shameful humiliation through disgrace and dishonor the most glorious successes, an unprecedented course of blessings: truly, whoever does not want to recognize God's hand here must be struck with blindness.

Luther's anxious foreboding and fear that Germany would lose the pure gospel it had been given through ingratitude had come true. In the last third of the 18th century, rationalism or the faith in reason flooded all of Germany like a storm tide, including Saxony, the cradle of the Reformation. At the turn of the century, the tide was still rising, the more the witnesses left over from better times sank into the grave and heroes of the Enlightenment took their place. Light, Enlightenment! was the slogan of the day in the church. The basic articles of the Christian faith: divinity of the Holy Scriptures, Trinity, deity of Christ, reconciliation, original sin, conversion, justification, resurrection, etc., were considered to be dismissed and in the textbooks only historically as

the faith of past times. The doctrine of the rationalists was reduced to the articles "God, virtue and immortality".

The believing parishioners were in a pitiable position. If they brought a child to be baptized, they had to anxiously watch the man who was called their pastor and should have had their trust, so that he baptized only their child Christianly, in the name of the triune God; They had to entrust their children to unbelieving teachers at school, who taught according to unchristian textbooks; they had to have their children confirmed by men who made a mockery of the Christian faith, and before them they were to appear with their children for absolution and at the table of the Lord. If they appeared in the house of the Lord pining for spiritual refreshment, there stood in the pulpit a preacher to whom the gospel of Christ crucified was foolishness, and who, instead of breaking the bread of life for them, offered them stones, and they were still happy to be praised if they could make a pilgrimage, even if it was many hours away, to a righteous preacher of the gospel. The Word of God was indeed dear in the land.

No less great were the troubles of conscience of faithful pastors. As members of the national church, they had to associate with those who were known to them as enemies of the gospel, to sit with them at the table of the Lord, and perhaps to officiate with them at one and the same altar. The practice of confession, the suspension of even the most unrepentant people from Holy Communion was forbidden. They had to respect the owners of the church regiment, even if they were the most obvious heretics, as their superiors, let them examine them, ordain them, swear them out of the confessions.

In those days, at the end of the twenties and beginning of the thirties of the last century, at the University of Leipzig in Saxony, a circle of students was formed - the Walther brothers, Fürbringer, Brohm, Bünger and others - who were serious about their salvation. This group gathered on certain days of each week to pray for the salvation of their souls.

They prayed together, read the Holy Scriptures for edification, and exchanged thoughts about the one thing that is necessary. Because they withdrew from the world, they were met with contempt, ridicule and scorn. But they were joyful in their God and Savior. They met an old candidate named Kühn; he was an earnest disciple of Jesus and received spiritual guidance over his younger friends. Kühn had come to the certainty of his state of grace only after long, severe anxieties and struggles under the most terrible terrors of the law. He now wanted to lead his young friends along the same path, and introduced to them that their whole Christianity would not rest on solid ground until they, too, had felt a high degree of remorse and true terrors of hell in hot penitential struggles. The consequence of this was a change from an evangelically cheerful Christianity to a legally gloomy one. Some among these friends got into great distress of soul and years of heavy struggles by their own doing. After some time Walther came back to the joyful certainty of God's grace, but in this school of error he learned to lead the frightened, grace-hungry souls not on his own, but without any detours, straight to Christ.

As the candidate Kühn had exerted a great influence on the inner life of the above-mentioned students, so when they had become candidates and pastors, another man was to gain a profound influence over them. This was Pastor Martin Stephan, a man endowed with beautiful, rich gifts, especially with fearless energy, deep knowledge of the human heart and unusual gift of governance. Born in Bohemia, Christian educated by his pious parents, following his father's trade, he came to Wroclaw as a journeyman linen weaver. At the behest of Christian friends, recommended by his knowledge of the Bible and his good will, he was admitted to the Elisabeth Gymnasium there in 1799, despite his twenty-two years. After his time at the Gymnasium, he attended the University of Halle for some time and then moved to the University of

Leipzig for three years of study. He then followed a call to a small Lutheran congregation in Bohemia, but after only one year, in 1810, he was called to the Bohemian congregation in Dresden. He preached there in Bohemian and German and also held revival classes for the repetition of the sermon in the parish house, where access was open to everyone.

Stephan exerted great influence through his sermons. This was due to the fact that the listener could not help but have the impression that this is a man who believes what he preaches: This is a man who believes what he preaches; but then, above all, it came from the fact that in these faithless times Stephan preached the lost eternal gospel, the old gospel, which alone can give rest to the troubled, restless heart and give the peace that the world does not give. Plainly and simply he recited the counsel of God unto salvation, showing as much the spirituality and severity of the law and the lostness of every man by nature as the richness of grace of the gospel and the certain help which every sinner can find in Christ. The listeners were touched in their innermost being. Those who had come came again; indeed, even many who had resolved never to enter his church again, lest they should become still more restless, came again, as if forcibly drawn by the hook hammered into their consciences. Thus it happened that in the fine residential city of Dresden an ever-growing audience gathered around the inconspicuous pulpit of St. John's Church, from all ranks and strata of the citizenry, not only plain, simple people from the trades, although these formed the main tribe, but also nobles, civil servants, staff officers, scholars and highly educated people, artists, candidates of theology, etc. Heart-warming friendliness in the closer contact with Stephen bound him like a spell; suspicion, spying, domineering behavior came to light only later. Whoever had the courage to seek him out and seek advice and comfort from him, found the friendliest reception and, as a rule, the most tried and tested advice and a person who was truly inspired by God's Word and rich Christian experience.

created true consolation. Thus, Stephen's influence extended further and further, near and far.

Stephan felt the pressure described above, which weighed on the Lutheran Church of Saxony, very much and sighed for liberation. Leaving the oppressed state church was purely impossible at that time. Since no improvement in the situation could be expected, there seemed to be only one way to get out of the misery: Emigration. As early as 1829, Stephan held verbal negotiations with the professor of Gettysburg, Pa., from the Lutheran General Synod, Dr. B. Kurz, who was staying in Europe, and in the following year he held written negotiations concerning a possible emigration to North America. His confidants were initiated into the plan. Around Pentecost 1836, those closer to him met in Stephen's house for consultation; at this meeting, the conditions of the national church were discussed in detail and found to be so hopeless that it was declared that emigration to a country where the church enjoyed full religious freedom was an urgent necessity. But it was not carried out yet, because Stephan was waiting for a special sign from God.

For eleven years Stephan had been allowed to work quietly and unchallenged in Dresden, but since 1821 he was again and again violently attacked in the newspapers. He was slandered because of his edification lessons, and he was called the founder of a new sect. Stephan defended himself and was also defended by his congregation. Since about 1830, however, there were also attacks of a different kind. In particular, it caused great offense to the world that he took evening walks with his confidants of both sexes after a garden, which extended deep into the night. There were police investigations from which Stephen emerged justified. To his followers, even these attacks were considered an outpouring of the world's hatred against the faithful witness of Christ. Finally, on November 9, 1837, Stephan was suspended from office.

Even after this catastrophe, Stephan was still undecided about the departure. Only after An-

At the beginning of the new year in 1838, he gave the signal that the hour of salvation had come. Among his followers, emigration was now quietly organized.

A little over 700 souls were enrolled for the co-emigration, including preachers, candidates, school teachers, civil servants, doctors, artists, farmers and craftsmen. About 125,000 thalers were deposited in the loan fund, which was to cover the expenses for the passage, including the impecunious, and for the purchase of the land in Missouri. The emigration caused the greatest sensation not only in Saxony, but also in all of Germany. An emigration for the sake of faith - that seemed a true monstrosity in enlightened Saxony. Many saw with a noble smile, but also with mockery, the departing people moving away across the sea into an uncertain future. Others were sorry that the fatherland had lost such children. A correspondent of the "Leipziger Allgemeine Zeitung" wrote from Bremen: "The more we get to know these highly civilized, calm and partly very educated people, the more we come to the conclusion that the newspaper articles spread about Pastor Stephan and his people may only come from dishonest sources and are mostly distorted, if not completely false. Dear ties, partly the closest and most sacred ones, were broken everywhere. One departed from the fatherland, from home and hearth, from kinship and friendship, the farmer from his field, the doctor from his practice, the civil servant from his office; children departed from their parents, spouse from spouse, and in Stephen's own house the wife remained behind with seven children, and only the seventeen-year-old son went with the father. Spiritual shepherds left the flock entrusted to them by God.

The dear men who left office and congregation at that time to follow Stephen did so in the best of opinions. By resigning from office, they wanted to protest against the ruin of the national church. But their protest was hardly the right one. This sin was later recognized by the dear fathers with hot tears and they repented before

and God has forgiven them. He entrusted them anew with the ministry that preaches reconciliation, and with his rich blessing he confessed them as his servants in their faithful ministry.

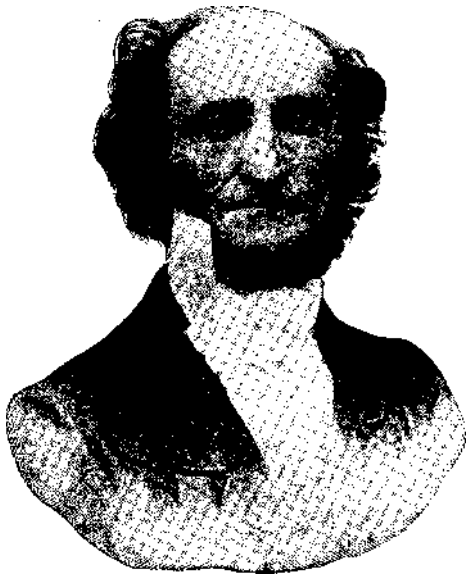
Five sailing ships had been hired by the Emigration Society, and a pastor was assigned to each. They sailed from Bremen from November 3 to 18 and, with the exception of the "Amalia," the smallest, which remained lost, landed happily in New Orleans. Even before the arrival In New Orleans, Stephen, by imagining that for the success of their enterprise they would have to enter the country with a bishop at their head, had prevailed upon them to elect him bishop. During the river journey he had the document of submission drawn up and signed, in which the signatories committed themselves with an oath to their bishop to complete obedience, so to speak with body and soul.

After the emigrants

P. G. H. Löber.

arrived happily in St. Louis on February 19, 1839, both measures were approved and confirmed by the congregation through its representatives. A committee of five men was sent to Perry County, Mo. to survey and purchase land there. In April, Stephen followed them there with part of the congregation. On Rogate Sunday, however, several victims of Stephen's seductions made voluntary confessions to Pastor G. H. Löber, which exposed Stephen as a vicious servant and hypocrite. Almost the entire emigrant company still in St. Louis now departed for the landing place at Wittenberg in Perry County. "The council of the settled Lutheran congregation," composed of six pasto-

consisting of two bishops and five laymen, met in orderly session and summoned the bishop to answer. The charges were: Sins of the flesh, wasteful misappropriation of property belonging to others, and false teaching. Since the bishop did not appear, thus depriving himself of the right of defense, he was deprived of his office on May 30, 1839, and removed from the colony the following day. - Deplorable, shaken



Dr. C. F. W. Walther.

The end of an instrument of God once gifted with such rich blessings! Above it, as if in flaming script, are inscribed for us the serious words: "Whoever lets himself think that he is standing, may well see that he does not fall!

Great was the distress in which the colonists found themselves after the unmasking of their seducer; but God had the right man ready through whom he would lead them out of their distress. This instrument was C. F. W. Walther. He was destined both by disposition and natural gifts to be a leader. He was a man of sharp, equally

He was as fine, flexible and supple as a willow, and yet as unbending and firm as a rock in matters of truth and conscience; of unshakable calmness in the face of the adversary, of long-suffering patience toward the weak and the erring. He was of heart-warming friendliness and affability; in addition, he had a thorough, broad theological erudition and a knowledge of theology that was in hot water.

The vicarage at Langenchursdorf, Saxony, where Dr. C. F. W. Walther was born on October 25, 1811.

He was a man of a character, steeled in the struggles of the soul, with rich spiritual experience and a sincere, heartfelt piety. Finally, he was a man of indestructible working power and indefatigable desire to work. This was our leader chosen by God.

Karl Ferdinand Wilhelm Walther was born in Langenchursdorf, where his father was a pastor, on October 25, 1811. In 1829, after graduating from high school, he entered the University of Leipzig, according to his own confession in an unconverted state. Through the contact with

He came to the knowledge of his Savior, whom he embraced in fiery love, through his faithful friends. He also entrusted himself to the soul guidance of the above-mentioned candidate Kühn and as a result came into a setting-ridden activity of his own. He got into the greatest distress of his soul. The promises of faithful friends did not work. Dejected, as a true picture of misery, he crept along. Then he decided to turn to Pastor Stephen in his anguish. Stephen's answer was a counsel drawn from God's Word, based on spiritual experience, which proved to be effective and freed Walther from his distress. Walther kept this service of love in grateful memory. When in later times the faithful consistorial councilor and superintendent Dr. Rudelbach recommended Walther for a position as a home teacher, but only wanted to do so under the condition that Walther would break with Stephan, Walther revealed to him what bond of gratitude tied him to Stephan. Then Rudelbach refrained from his condition, but dismissed Walther with the warning: Beware, beware of all human idolatry! Walther also kept this warning in mind.

During his university studies he was stricken with a chest disease and seemed hopelessly doomed to death. He therefore stayed in his parents' house during the winter of 1831-32. In his father's library he came across the writings of Luther, which he read with the greatest pleasure and eagerness. It also pleased God to grant him recovery from his apparently fatal illness, brought about by the use of a simple home remedy. After finishing his university studies, he became a home teacher. On the 2nd Sunday of Epiphany in 1837 he was ordained and introduced as pastor of Bräunsdorf. Here he had to endure many sufferings due to the hostility of his unbelieving school teacher and his rationalistic superiors. He was under Stephan's influence, but not to the same extent as others; he did not belong to the inner circle of his confidants. He had once confessed to Stephan that he lacked personal confidence in him; since then, the fine judge of character distrusted this young man.

Manne, regarded him with suspicious looks and feared his independence, which, however, was later to become fatal for him. Stephan would have preferred Walther to stay behind in Germany. But when Stephan gave the instruction that the time had come to leave, Walther complied with the request and, like others, took the sinful step of resigning his office in order to join the emigration. On each of the emigrant ships, during the crossing, a Walther was destined for the smallest of these, the "Amalia", but when he came to Bremen, he was no longer allowed on this doomed ship. The time of his work was not yet over; his God still had work for him, much work,' before he was allowed to enter into heavenly rest. Walther did not sign the later written and signed document of obedience to the chosen bishop; he was rather determined,

P. E. G. W. Keyl.

to resign against Stephen as soon as he would declare the episcopate as divine right. He took an outstanding active part in the exposure and deposition of Stephen.

After Stephen's removal, the congregations in Perry County were arranged, and Walther became pastor of the small congregation at Dresden. In the spring he answered the call to this parish and to that at St. John's in Cape Girardeau County. Here he contracted a malignant nervous bilious fever, the aftermath of which was a persistent, prolonged alternating fever. As he was still unmarried, he went to live with his brother-in-law, Pastor Keyl in Frohna.

This was the man's previous way of life, which now came to the fore.

The Saxon colony was in a sad, almost desperate situation. Due to the lack of dwellings, the people lived in huts made of leaves; because of the lack of funds, there was often a shortage of the most necessary things; as a result of the overexertion in the reclamation of the land, the privations and the unaccustomed climate, diseases often set in, and many a person sank into the grave. But the spiritual distress was even greater. The revelation of Stephen's hypocrisy struck the emigrant community like a bolt from the blue: it was like a leaderless flock. The greater the self-conceit had been before, the deeper was the dejection. Eyes were opened to the realization of the sins that had occurred among them. The laity went ahead in some pieces and helped the pastors to the realization of their errors. The pastors were reproached for their sins, both well-founded and unfounded. They were reproached that they should have seen through Stephen's doings earlier; instead, they had joined in the hierarchical way. The whole emigration had been a sinful step; the pastors had run away from their congregations; they had no profession here in America; the emigration was a pure devil's work. There was a lack of right knowledge of the doctrine of the church and ministry. In their confusion, some went so far as to say that they were no longer a Christian congregation, but only a lost bunch of people who had no right to call a preacher. The preachers therefore had no proper profession; what they did was therefore not valid. They would have to resign from their office; at most, they could read a sermon from Luther.

Conferences were held by the preachers, but they did not bring unity among the divided. Finally, it was agreed to hold a disputation. The adroit lawyer Dr. Marbach was to represent those who had reservations about the legality of the office of pastor, and Pastor Walther was to be his opponent.

Walther himself was not yet clear on all sides in the disputes that arose at that time. For the spiritual son of Luther, the parsonage in Frohna became a stay in Wartburg, which served to strengthen him internally. As far as his suffering condition allowed, he immersed himself in the treasures of P. Keyl's rich library, especially in Luther and other Lutheran doctrinal fathers. Here he came to clarity and certainty, here he armed himself with the armor of truth, here he sharpened the sharp spiritual sword with which he then pierced and cut the armor of error.

Here, from the quiet parsonage in Frohna, the fearless champion of the Christians' right and freedom, glory and dignity emerged with the motto: "You [Christians] are the chosen race, the royal priesthood, the holy nation, the people of property, that you should proclaim the virtues of Him who called you from darkness to His marvelous light", 1 Petr. 2, 9.

The scheduled disputation took place on April 15 and 20 in the

P. G. A. Slater.

College Blockhouse before a large audience. It was based on eight theses posed by Walther. (See Hochstetter, Die Geschichte der Missourisynode, p. 37 ff., and Köstering, Auswanderung, p. 50 ff.) Victoriously Walther defended his theses, and his opponent himself declared himself overcome. Joy, great joy, reigned in the community; peace and order returned. Even after fifteen years, the memory of this event warms the heart of President Schieferdecker when he says in his synodical address in Altenburg: "With convincing clarity it was demonstrated that despite all the aberrations we still have the Lord Christ, His Word, His true sacrament, the office of the keys among us, that the Lord here still has His people, His church,

had. That was all it took to free the consciences from severe distress, to restore the faith in many hearts, which had almost sunk, and to bring them back to life from death. It was the Easter Day of our hard-trodden congregation, where they, like once the disciples, saw the Lord again, who was believed dead, and were filled with joy and hope in the light of His grace and in the power of His resurrection. There are still many present here who certainly remember this day with tears of thanksgiving to the merciful God. ... As important and significant as the Leipzig Disputation of 1519 became for the Reformation, as important - I dare to say it confidently - has this Disputation held here [in Altenburg] at that time become for the entire subsequent formation and shaping of our Lutheran Church here in the West. What was then won and contended for as the jewel of truth has stood the test of time in all the subsequent struggles which our Synod has waged." Concerning the blessed consequences of this disputation, G. H. Löber wrote at that time: "Because our pastors had already made sufficient confessions of their emigration guilt before that public meeting and had cleansed themselves before God and man because of abandonment of their former offices and because of other sins which were connected with it under Stephen's influence, their now congregations also had no hesitation in formally calling them into the spiritual pastoral office and recognizing them as their rightful pastors." The day after the disputation, Walther traveled to St. Louis because he had been appointed by the congregation there as the successor to his brother who had died in January.

While he was still in Perry County, Walther and others had set to work on a project that was to be a lasting blessing for the church. The Saxon pastors had recognized from their own experience the danger to the spiritual life of the youth studying at the high schools from the teaching of unbelieving professors. They wanted to protect their descendants from this. In any case, they entertained the idea of establishing a Christian educational institution in America, and they did so.

Well said. In a book published soon after their departure, in 1839, there is this news: "Scholars from all faculties have joined the train, and an important treasure of books has been transported with them across the Atlantic Ocean; for they intend to found a German university there in time."

In the very first year of the settlement, a scholars' school was founded despite the prevailing abject poverty. With the approval of the other pastors, Walther, together with the candidates Bünger, Fürbringer and Brohm, bought a piece of land from his own resources, on the ground of which the candidates built a log house with their own hands. Before the end of the year, classes could begin. It was the first Lutheran teaching institution west of the Mississippi. Thus the seed was planted for the flourishing higher education system of the Missouri Synod.

In St. Louis, however, Walther's rich and blessed activity for his congregation and for the church in general unfolded. First of all, he worked out a congregational constitution based on the pure doctrine of the church and corresponding to the circumstances, which was also accepted by the congregation after previous instruction and consultation.

The need for an orthodox hymnal increased more and more, since the old hymnals he had brought with him were no longer sufficient and a suitable one was not available in this country. So Walther, with the help of others, compiled a hymnal which his congregation had printed in 1847. In 1863, it donated its ownership to the synod.

With the encouragement of fellow ministers and after consultation with his congregation, Walther published a church bulletin called "Der Lutheraner," which appeared for the first time on September 7, 1844. Already the name as well as his motto: "Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr" were a confession. Openly and freely he went into the field under the Lutheran flag. He was to perform the service of sword and trowel. With the sword of the spirit, he was to ward off the wolves and foxes that had attacked the vineyard of the

Der Lutheraner.

„Gottes Wort und lauteres Lehr' vergehet nun und ewiglich nimmermehr."

Herausgegeben von C. F. W. Walther.

Jahrg. 1. St. Louis, Mo., den 7. September 1844. No. 1.

Bedingungen: Der Lutheraner erscheint alle zwei Wochen einmal, in der Größe eines halben Bogens, und kostet jährlich 75 Cents für die vorausbezahlte Unterschrift. Wo aber die Hälfte vorausbezahlt und das Uebrige zu Ende des Jahres, wo St. Louis nicht mit einbegriffen, nachbezahlt wird, da kostet jedes Exemplar 1 Dollar.

Vorbemerkungen über Ursache, Zweck und Inhalt des Blattes.

Die deutsche Bevölkerung des Westens von Amerika wird täglich mit jedem Tage größer. Wie derselben möchte hier jeglicher die Anzahl derjenigen, welche sich zu dem Glauben bekennen, den einst Luther zu Deutschen gepredigt hat, ist schwer gleich hier zu Lande unter keiner anderen kirchlichen Gemeinschaft zu vermuthen sein, als die der evangelisch-lutherischen. Da viele dieser noch hier sein mögen, die sich noch Lutheraner nennen, so scheint es doch so zerstreut und sind von allen Mitteln meist so ganz entblößt, daß sie an vielen Orten kaum im Stande sind, in einer Gemeinde beisammen zu treten und einen Prediger und Lehrer nach Gottes Wort sich bestellen, der ihnen diene. Die deutschen Lutheraner sind daher hier in nicht geringer Versuchung, den Glauben ihrer Väter zu verlassen; entweder noth Kirche, Unterricht u. dergl. gar nichts zu fragen, oder in anderen hier bestehenden Gemeinschaften Befriedigung ihrer religiösen Bedürfnisse zu suchen. Unsere theuren Glaubensgenossen in diesen Theilen unseres neuen Vaterlandes bedürfen darum allerdings der Ermunterung, ihrem Glauben treu zu bleiben; sie bedürfen der Warnung vor den Gefahren des Abfalls, vor den besten ihnen hier drohen; sie bedürfen Waffen, sich gegen dieselben zu vertheidigen, die es ihnen streitig machen, daß der Glaube der rechte sei, den sie von Jugend auf aus ihrem Katechismus gelernt haben; sie bedürfen den Trost, daß die Kirche, zu der sie sich bekennen, noch nicht verschwunden sei, daß sie daher keineswegs Ursache haben, bei irgend einer anderen Gemeinschaft Anstoß zu suchen.

Dieses gemeß in vielen empfindenen Bedürfniß, und die Ueberzeugung, daß es unsere Pflicht sei, unseren hiesigen Mitbürgern darüber Rechenschaft abzulegen, was in unserer Kirche gegläubt und gelehrt, und nach welchen Grundsätzen unser Handel gerichtet werde: daß sie dem Mißverständen bewegen, in Verbindung mit mehreren Lehrern des Westens ein Blatt unter obigem Titel herauszugeben. Dasselbe soll wöchentlich dazu dienen, mit der Lehre, den Schäden und der Geschichte der lutherischen Kirche bekannt zu machen; es soll Gemeinde dasselbe zu lesen, daß diese Kirche nicht in der Kürze der christlichen Lehren sei, und nicht eine neue sondern die alte wahre Kirche Jesu Christi sei, daß sie daher noch bestehen werde, nach Christi Verheißung: „Siehe, ich bin bei euch alle Tage bis an der Welt Ende." Unser Blatt soll ferner dazu dienen, zu zeigen, wie ein Mensch als ein wahrer Lutheraner recht glauben, christlich leben, geduldig leiden und selig sterben könne; und endlich soll es die im Lehrstande gelegenen Irrthümer, verführerischen Lehren zu entdecken, zu widerlegen und davor zu warnen, und insonderheit denjenigen zu entlarven, der sich fälschlich den Namen eines Lehrers anmaßt, unter diesem Namen Irrige über, Ungläubige und Schwachmüthige verbreitet und dadurch die ärgsten Verwüstungen gegen unsere Kirche in den Gemüthern anderer Parteien erwecken.

Vielleicht möchte manche, wenn sie dieses lesen, werden und einwenden: die Klügheit abschneiden, daß Zeit, daß wir uns selbst gestehen haben, zu rechtfertigen; oder sie werden denken, daß unser Wort von Gott der Unduldsamkeit nehmen, und somit Haß und Verfolgungsgeister unterhalten und wachrufen werde. Auf das erste Bedenken haben wir nur dieses zu antworten: Wer bekennen selbst gewiß lebendiger, als irgend jemand, wie viel unrichtig, den Beruf des Herausgebers eines christlichen Zeitungsblattes in seinem größten Umfange zu erfüllen; wir wissen aber, daß es in göttlichen Dingen nicht auf große Gelehrsamkeit und Beredsamkeit ankommt, sondern Vorhaben nämlich zu sein, sondern auf rechte lebendige Erkenntniß der Heilsnotwendigen Wahrheiten und auf ein einfaches Zeugniß von derselben. Uebrigens haben wir die Gewißheit, in diesem Winke die gesammelten Lehrer unserer Kirche, insonderheit Luthers, selbst reden zu lassen, und wir meinen, daß seinen allein diese mit dem Worte dargelegten Gaben hinreichend machen werden, daß sich der Leser das Unsrige wenigstens als eine geringe Zugabe gefallen lassen kann. Was das zweite Bedenken betrifft, so wird es gewiß bald gehoben werden, wenn der Leser nur einige Blätter mit Aufmerksamkeit durchsehen gelesen haben wird. Wir sind selbst eine geraume Zeit von mancherlei Irrthümern gefangen gewesen, und Gott hat uns mit Geduld gewendet und uns mit großer Langmuth auf den Weg der Wahrheit geleitet; dessen eingedenk werden hoffen auch wir gegen unsere irrenden Nächsten Geduld beweisen und uns allen sämtlichen Kinder rend und Barmherzigkeit durch Gottes Gnade erhalten. Wir werden nicht sowohl die irrende Partei sein, als vielmehr ihren Irrthum angreifen. Wir werden uns gar nicht als solche geberden, die alein rein katholisch sein und die Katholicität allein besitzen wollen, sondern nur Zeugniß geben, daß Gott auch an uns Großes gethan und uns zur seligmachenden Erkenntniß der alleinseligmachenden Wahrheit gebracht habe.

St. Louis, Mo., im August 1844.

C. F. W. Walther,
Pastor der deutschen ev. luth. Gemeinde angehörender Augsburgischer Confession hier.

Zeugnisse Luthers,

welches der Hauptartikel der christlichen Lehre sei.

In seiner berühmten Auslegung des Briefes an die Galater schreibt derselbe: „In meinem Herzen herrscht allein und fest mich derselbe einige Artikel, nämlich der Glaube an meinen lieben Herrn Christum, welcher aller meiner geistlichen und göttlichen Gedanken, so ich immerdar Tag und Nacht haben mag, der einige Anfang, Mittel und Ende ist. Und wiewohl ich sehr viel Irrsal haben gewandt, empfinde ich dennoch gewiß, daß ich von der Höhe, Tiefe und Breite dieser unaussprechlichen, unbegreiflichen und unermeßlichen Weisheit kaum und gar nichtlich ein geringes gefasset, schweige denn Anderen erreichen, und kann solche kleine Erkenntniß und Beständigkeit aus der allerkräftigsten Fundgrube habe zu danken Gnade bringen mögen. — Dieser Artikel ist der einzige feste Fels und die ewige beständige Grundfeste aller unserer Heils und Seligkeit: nämlich, daß wir nicht durch uns selbst, viel weniger durch unsere eigene Werke und Thun (zwiefache freilich viel geringer und weniger sind, denn wir selbst) sondern daß wir durch lauter die Hülfe, nämlich, daß wir durch den eingeborenen Sohn Gottes, Jesum Christum, von Sünden, Tod und Teufel erlöset und zum zu gen Leben gebracht sein."

Facsimile of the first "Lutheran" number, page 1.

The Church was endangered by the Lord. There were pushers and enemies of the church all around: the open, impudent unbelievers, called freethinkers, the unbelievers hidden and concealed under the name of rationalists, the hereditary enemy, the pope with his following, the sects and enthusiasts, especially the Methodists and Albrechtists, finally in their own camp the luthe-

In the Lutheran Church, the apostate Lutherans, who openly admitted their apostasy from the Lutheran confession, paid homage to fanatical measures, were ashamed of the Lutheran confession and tried to suppress it. But the work of the trowel was also given to the "Lutheran"; he was to mend the nits in the walls of Zion, he was to bring Lutheran doctrine and practice back to living consciousness, he was to edify the church by expounding sound, wholesome doctrine.

And God pleased the enterprise and blessed it and gave it another purpose, namely, to be a trombone to gather and unite the faithful sons of Luther. Now and then there were still true Lutherans in the country, a Wyneken, a Sihler, a Crämer and others. They rejoiced when they read the paper in which they found their faith and confession represented. A correspondence began. The thought of a union, of an ecclesiastical association into a synod, came to life, and a few years later this synod was founded in Chicago.

It is a wondrous story that leads from St. John's Church in Dresden to St. Paul's Church in Chicago with the synod gathered there. The work of God's hand is quite obvious. Our fathers and synod, especially their leader, Dr. Walther, who was therefore called our General Cross bearer, have been discredited, disgraced, scorned, ridiculed and judged in many ways because of their faithfulness to the confession and their work. However, there has not been a complete lack of judgments of other kinds. Friendly, favorable judgments have also been voiced, even from the opposing camp. With such an acknowledgment this section may find its conclusion. In the "Pilgrim through World and Church", a sheet of the General Council, in the fifth volume (1874), page 170, the following could be read:

"This is not the place to go into the history of the Missouri Synod, the largest and most important Lutheran Synod in our country; but I cannot conceal, at least [I will] hint, that no more striking example of God blessing human faithfulness has come before me-

than the Missouri Synod. If she had not held so firmly to her confession of the pure doctrine, if she had shown herself more yielding in practice than in doctrine, if she had only slightly accommodated herself to the views of our more nimble times, she would not have achieved what she can now call her own. She has taken her reason captive under the obedience of Christ, and the Lord has rewarded her. The glory of God, the truth of the Word, which found its clearest expression in the confession of the Lutheran Church, was and is higher to her than the favor of the world and the windy fancies of men. If God had not had mercy on the Lutheran Church in America by placing the Missouri Synod in its midst, we would be a small group, perhaps still bearing the name Lutheran, but otherwise an open pasture for foxes and other game. When I think of what, with God's grace, has been accomplished by the Missourians, I cannot join in the clamor against them. It is my conviction that the Missourians attribute their success to the mercy of God and not to their diligence, proud as they might be of it. The Lord bless the valiant Saxons and let their salt work ever more powerfully in the leaven of American churchmanship!"

Fort Wayne, Ind. prof. emeritus Jos. Schmidt, D. D.

The Foundations of Wilhelm Löhe. [ToC]

You will seek me and find me. For if you seek me with all your heart, I will let you find me, says the Lord.
Jer. 29, 13. 14.

How the Lord of the Church took the work of Pastor Löhe in Neuendettelsau into his service to bring a faithful Lutheran church into being in America will be described in this chapter.

Johann Konrad Wilhelm Löhe was one of the few preachers in Bavaria who

held high the torch of the gospel of the Savior of sinners at a time when unbelief threatened to dominate the entire church in this country as well. He was a leader among the so-called "Old Lutherans" in whom others sought and found a firm support.. At the time our story begins,

Pastor Wilhelm Löhe.

his work had already been richly blessed. His church was crowded by many grace-hungry souls who could not enjoy the insipid fare of rationalism that dominated most pulpits and gathered around Löhe with the question on their minds: "What must I do to be saved?" Every Sunday, during the early service (six o'clock), one could meet people from

the different classes sat under his pulpit, scholars and non-scholars, farmers and tenants, who had experienced in their hearts what it meant to listen to a preacher who knew how to preach the law in all its sharpness, but also the gospel in all its sweetness.

There is not enough space here to talk about Löhe's first work in Neuendettelsau. Enough that this man, so richly gifted by God, from this poor village in an unknown corner of Bavaria, began to develop a great church activity,

P. F. C. D. Wyneken.

so that his influence extended far into the districts of Germany. Löhe's career becomes significant for us through the contact he had with Friedrich Wyneken from America around 1840. Around this time, in 1841 to be exact, during a visit to Erlangen, he came across the "Appeal for the Support of the German Protestant Church in North America" issued by an association in Stade, in which according to Wyneken's information

The church distress of the Protestant co-religionists in America was agitatedly described and urgently requested for help. Löhe used this appeal to inform the readers of the "Nördlinger Sonntagsblatt", which was published by Pastor Wucherer at that time, about the plight of his fellow believers in North America and to encourage them to participate in their care. No. 2 of the "Nördlinger Sonntagsblatt" of 1841 contains Löhe's "Address to the Readers". We would like to share at least a fragment of it here.

"Our brothers" - it says there - "walk the wastelands of North America without soul food. We lay down our

Hands in the lap and forget the help. The more eagerly the servants of the pope and the lovers of the sects approach.

"Thousands of families, your fellow believers, perhaps even according to the flesh your brothers and sisters, hunger for the powerful food of the Gospel; they plead to you with cries of lamentation: 'O help us! Give us preachers who will strengthen us with the bread of life, who will edify us with the word of the Lord, who will instruct our children in the doctrine of salvation. O help us or we are lost! Why do you not help? Is this love of Jesus? Is this his commandment held? Consider the words: As you do it to one of the least of these brothers of mine, you do it to me'.

"It is literally true that many of our German brethren in the west of North America are thus lamenting. And in many places, moreover, an imminent danger arises for them. In no country of the world are there so many Christian sects as in North America; some of them have already turned their attention and activity to the settlements of our German brethren and co-religionists; foreign laborers want to win the harvest-.

Pastor J. F. Wucherer.

while the Lord calls His own. Shall their brethren no longer worship in the cathedral of their fathers, filled with the breath of the Lord, but rest in the hospitals of the sects? Shall German piety wither away in the New World under the statutes of men? I beg you for the sake of Christ, lend a hand, get together as quickly as possible! Do not deliberate long! Hurry, hurry! It is a matter of saving immortal souls."

This appeal was not without success. So many gifts were sent to Löhe that the sum of 600 guilders was soon collected. The Dresden "Association for North America" took up the cause. The first one, who through effort

The first person to report to Löhe as a worker for America was a journeyman shoemaker, Adam Ernst, who had read the "Call for Help from America" in Bohemia. He was a student of the noble pastor Wucherer, who was linked to Löhe by a close bond of friendship. Soon a second was found who wanted to train for the missionary profession in America: Georg Burger from Nördlingen. Löhe wanted to make school teachers out of both of them. He gave them the most necessary lessons himself, and after one year (on July 11, 1842) they were sent out to America. Thus, Löhe's first sendlings were on their way.

P. A. Ernst.

On August 5, 1842, Ernst and Burger embarked in Bremen, and on September 26 they landed in New York. They soon found a position that suited their desires in Columbus, O. Ernst took over a newly established German school, which he directed with increasing success, while in the evenings he worked on his craft as a shoemaker according to the apostolic model; Burger, whose craft found no ground in America, entered the theological seminary there for his further education.

Meanwhile, in the summer of 1842, Pastor Wyneken, a Hanoverian by birth who had emigrated to America after completing his studies out of compassion for the plight of his abandoned co-religionists - a man of great energy of will and fervent zeal for love - had come [back] to Germany. Lutheran Christendom in Germany heard from his mouth, from the shores of the Atlantic Ocean, the Macedonian man's urgent cry for help: "Come over and help us!" His powerful appeal to the consciences of his German co-religionists brought them to the realization that the Lutheran Church also, and above all, owes its love and care to the children of its own house, to its members who are scattered.

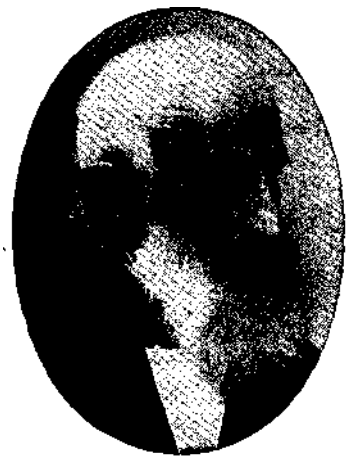
Already in No. 3 of the "Kirchliche Mitteilungen" Löhe lets himself be heard about this: "We do not want to deprive the Gentiles of help, we help them with all our might. Help the Gentiles, help with all our might, but do not forget the saying about the members of the household, not that 'most of all' of the apostle, which benefits the members of the faith; do not forget that many North American Christians really sink back into paganism, because they lack the help of the fatherland!

Löhe divided the whole of Hanover into certain circles and appointed a fellow minister for each of them to represent the cause in fine surroundings and to communicate with the friends in the capital, who acted as a committee. In this freely organized manner, the American missionary work was most vigorously supported by the friends in Hanover for quite a number of years. For quite a number of Löhe's sendlings, the richly gifted Dr. C. A. Petri, pastor in the city of Hanover, covered all or part of the cost of passage to America. Industrious women's hands in Hanover made the furnishings of body and bed linen for others. The Neuendettelsau emissaries often called on Petri on their journey to Bremen and found the most hospitable exception with him or in friendly houses. When the first colonists destined for Frankenmuth arrived in Hanover, they were fed in Petri's house and dismissed by him with prayers and blessings. A number of excellent Hanoverian candidates, such as Wolter, Röbbelen, Sievers, etc., were assigned to work in the American vineyard through his mediation.

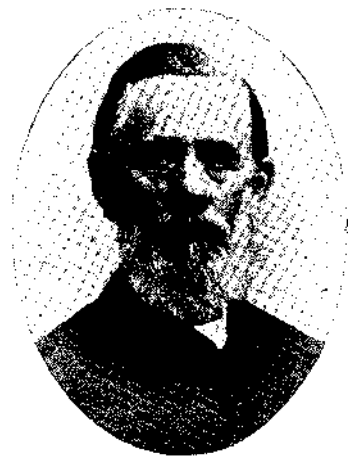
In Saxony, around the same time that the work of the American mission was begun in Franconia and Hanover, an association for the support of the Lutheran Church in North America had been formed, which also provided a contingent, albeit a small one, of emissaries who led the love of Christ to the abandoned co-religionists in America. The most important of the Dresden missionaries was a candidate in philology, Dr. Sihler, who was soon appointed by Löhe to the post of director of the newly founded seminary.

in Fort Wayne. Baierlein, a missionary to the Gentiles who will be mentioned later, also came from Dresden.

At the head of the Mecklenburg friends of the American cause was the noble Baron Landrat Karl von Maltzan. His influential name won the American mission cause friends and benefactors even in the highest circles of Mecklenburg. Immediately after the connection with Neuendettelsau was established, the friends in Mecklenburg assumed the cost of equipping and sending two



Dr. W. Sihler.



P. Fr. Lochner.

sendlings of Löhe, Crämer and Lochner, for which purpose the sum of 1104 gulden was raised by them. Maltzan's participation in America continued to bear fruit later on. In 1853, for example, a church collection in Mecklenburg, approved by the Grand Duke, raised the considerable sum of 2337 gulden for Concordia College in St. Louis.

The crying emergencies that needed to be addressed in America soon forced Löhe to go beyond his initial plan to serve the Lutherans of America by training school teachers. He felt compelled to send hastily and only provisionally trained preachers -- "emergency helpers" he called them -- to

America. His teaching, which he sometimes gave with the help of others and often without it, was also organized in accordance with this goal. While he kept the morning free for the business of his office, he devoted the afternoon to the instruction of the mission students. There he taught in one go from 1 to 6 and 7 o'clock in the evening - a testimony to the efficiency and zealous perseverance of the teacher as well as the students. Vespers were held in his house every evening, with one of the students always giving a short talk. They were also allowed to catechize under his supervision, to help him with sick-visit, etc. However, not only uneducated "emergency helpers" went to America. Rather, a number of academically educated young men soon placed themselves at the service of the American work. Candidates in philosophy, philology and theology, especially from Hanover, were recruited for this missionary work. By the end of 1844, two workers had become eight.

Löhe's attention now turned to that small circle of Saxon pastors and congregations who, as already told,

P. W. Hattstädt.

had been led to America by Martin Stephan, had been terribly deceived, but had also been graciously disappointed by God's guidance and had been purified by the fire of a hot trial. Already in 1844, one of Löhe's sendlings, Hattstädt, had received the order to visit Pastor Walther in St. Louis in order to initiate, where possible, an agreement with the Saxon congregations. Since Hattstädt was prevented from carrying out his assignment, Pastor Ernst first initiated a letter of communication with the Lutherans in Missouri. Pastor Walther replied as follows: "He who has gladly committed himself to the Book of Concord cannot possibly, out of human hope of blessing, be yoked to those who

think they cannot attach any importance to certain clearly revealed teachings. If a Lutheran synod is not to contain the germ of dissolution, then such fine syncretism must also be made impossible for its members by its basic rules. What is the use of confessing with words if they are contradicted by deeds? No, we do not want to take flesh for our arm. Let us faithfully confess the truth, and not try to help out the kingdom of God by departing from God's instruction; we cannot save souls or preserve the church: that is God's business. Let it be and remain commanded to Him alone! Nothing is sought of us stewards but that we may be found faithful. . . . Let us not become mistrustful of our God, even if at times, when we are so few, he still lets us say: There are too many people with you'. Enough that we have the trumpet of the gospel in our hands and the torch of faith in the empty pitchers of our hearts."

After contact had been made with the Lutherans in Missouri in this way, the pastors Dr. Sihler, Ernst and Lochner began their journey to St. Louis in May 1846. They received the most favorable impression of Pastor Walther and the church life in St. Louis. "A man who has gone through a hot school inwardly and outwardly, who has been completely freed from the bonds of Stephanism on all sides by devout and diligent research in the Holy Scriptures, in the writings of Luther and the following noble teachers of our church, who has arrived at the sound ecclesiastical standpoint, who is excellently gifted with an excellent sharpness of mind and a practical eye as well as with the gift of leadership of the congregation, thoroughly honest, sincere and simple in all his heart, self-denying and self-sacrificing where the glory of the Lord and the salvation of the church are concerned, firm and clear in the confession and its practical consequences, bold and sharp against willful falsifiers of the truth, patient and long-suffering towards the ignorant and the

erring." This is the character picture which Dr. Sihler drew of Pastor Walther under the impression of his first meeting with him. The Lutheran congregation of St. Louis, its church life, its willingness to sacrifice, also appeared to him in the most favorable light.

The next purpose of the meeting of the sendlings of Löhe with the Saxon pastors was the joint consultation and preparation of drafts for a synodical constitution, on the basis of which the synodical union of both parts was to take place. This draft was discussed again at a conference in Fort Wayne soon thereafter, at which some 20 sendlings of Löhe had already been united, and to which Walther and Löber had also attended, and was adopted with a number of amendments.

Löhe had a twofold objection to the new constitution. He missed the episcopal [*bischöfliche*] element in the planned synodical leadership; secondly, the equal order of the deputies with the pastors seemed questionable to him. He called these provisions "democratizing," "Americanizing." He confessed that he felt "a certain horror" before a constitution that emphasized representation from the sides of the congregations - as we have it to this day in our district synods and in our synod as a whole. His senders, namely Dr. Sihler, initially expressed these concerns with great firmness. But under the clear explanations of C. F. W. Walther they soon came to a better understanding of the "right form" of an Evangelical Lutheran synod. Their teacher Löhe had already at that time views about the church office and about church constitution in general, which did not agree with the teaching of the Scriptures. If his influence had prevailed at that time, our congregations today would not have the freedoms that are granted to them in our synodical constitution and that are due to them according to God's Word.

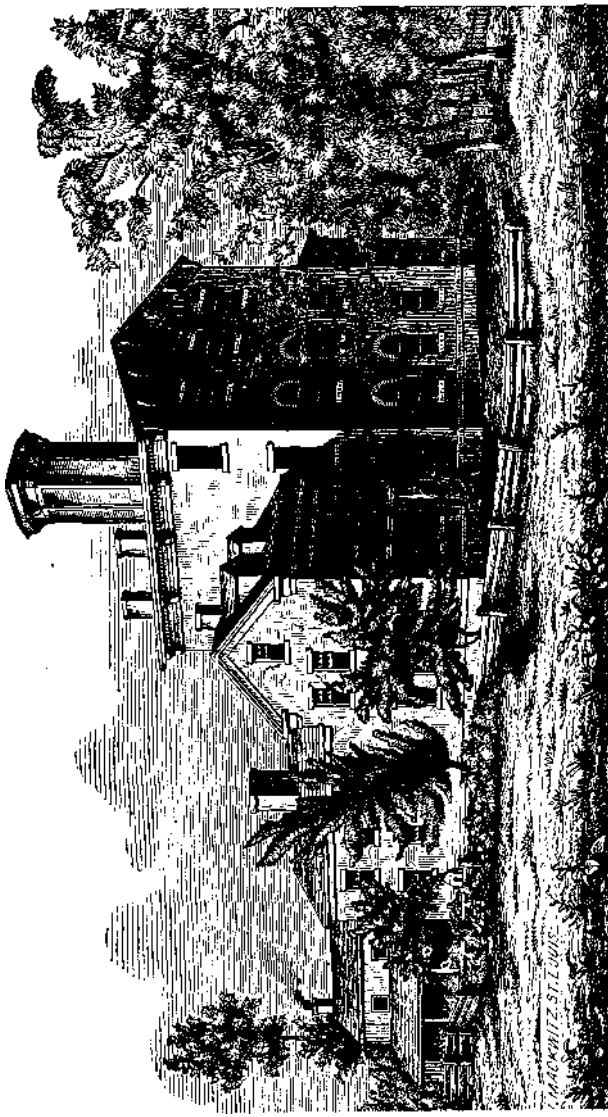
The Saxon pastors in Missouri, then only twelve in number, saw in the accession of Löhle's sendlings, whose number already exceeded theirs by twice, and who in part already served respectable congregations in eastern America,

a welcome reinforcement of their own small army camp and a promising promotion of the cause of the Lutheran Church in America in general. When Walther heard Löhe's emissaries, Pastors Ernst and Lochner, in St. Louis for the first time, he shed tears of joy at having found in them fellow believers and allies.

In fact, the synodical union of the Saxon pastors and the sendlings of Loehe came about on the basis of that template drafted in Fort Wayne. In April 1847, the **"German Evangelical Lutheran Synod of Missouri, Ohio and other states"** held its first synodical meeting in Chicago. Even though Löhe's views on church and constitution were dropped by the Neuendettelsau churchman's sendlings, Löhe could rightly speak of the "sowing work" he and his comrades had done. For not only by sending those first workers to America, but also in other ways, our synod has benefited and been strengthened by Löhe's efforts on behalf of the Lutheran Church in America - even though this has not been without strife and division.

First of all, we are interested at this point - a later chapter will give more detailed information about this - in the foundation of the institution in Fort Wayne. The suggestion to found a seminary in Fort Wayne had come from Dr. Sihler, pastor in Fort Wayne. Loehe had expressed the wish that "a more magnificent help" be initiated for America than before. The bold decision was made to raise a capital of 50,000 guilders. Even if this sum was not reached, Sihler advised the establishment of an institution in Fort Wayne. Thus, at the end of October 1846, the seminary in Fort Wayne was opened with eleven students, initially in a rented apartment.

But Löhe's missionary work and that of his co-workers had already entered a new stage around this time. From the beginning, Löhe's deepest wish was that the German Lutheran Church of North America would be a blessing to the heathen Indians of this country. Not lonely missionaries should be sent out, but a whole missionary congregation



The first institutional building to Fort Wayne.

should settle in the immediate vicinity of the mission field; their pastor should be a heathen missionary at the same time, and from the midst of already existing Christian congregations heathen mission should thus be carried out.

God gave the right people, who were enthusiastic and capable, to carry out the idea. At that time, there was in Löhe's house a Cand. A. Crämer from Franconia, a gifted man who could speak English and who had made up his mind after many a strange life and fate,

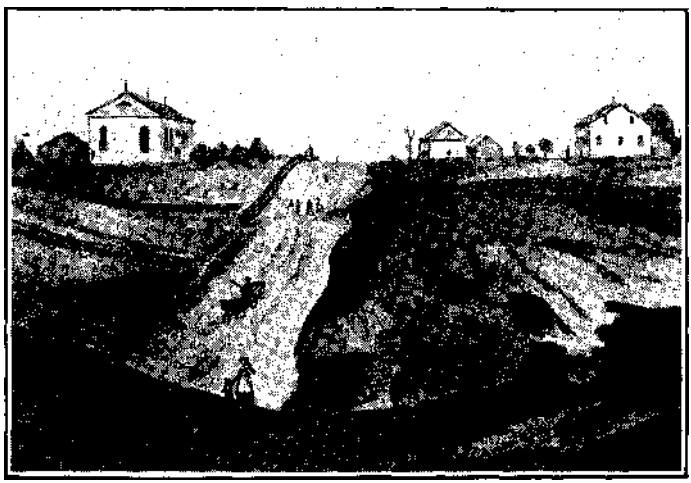
Prof. A. Crämer.

to devote his life and energy to the North American work. In him Löhe believed to have found the appointed leader of the future colony. A brave servant serving in Löhe's house at that time offered to go to Michigan as a colonist; from him came the thought of others, and soon a group of young Franconian countrymen was gathered who were ready to leave home under Crämer's leadership and to settle in Michigan to work there as Mission congregation of the mission among the Indians to serve as a starting point and base. It was a group of emigrants of a special kind. Löhe wrote: "No earthly need urged them to leave their homeland; in their old home country, to which they clung with loyal love, they had made a sufficient and sometimes abundant living. It was the idea of mission that inspired them and united them.

On April 20, 1846, the emigrant group under its pastor, Pastor Crämer, embarked in Bremerhaven. After a rather long (fifty-day), at times dangerous sea voyage, the colony arrived in New York and then moved inland without stopping. The then president of the

Michigan's Synod, Schmidt in Ann Arbor, with another knowledgeable man, had selected some places in Saginaw County suitable for colonization, and soon on one of these, chosen for settlement, arose the first Frankish colony, Frankenmuth on the Cass River in Saginaw County, Michigan.

The beginnings of the colony were arduous. The clearing of the virgin forest required hard work. In addition, settling in was a difficult matter. Everything seemed strange to the German



Church and rectory at Frankenmuth in 1859.

Not only the people, their language, their way of life, but also the landscape with its character so completely different from German areas. "One can" - wrote a colonist later - "not even imagine the appearance of a North American landscape in Germany. There is no way through the forest, but over fallen trees, through thickets and long swamps, through which one can come only with difficulty from fallen trunks, the way leads into the settlement. A desolate silence reigns in these woods, which is only occasionally broken by the eerie groaning of an owl or the

Peeping of the squirrels or a game call is interrupted. Finally, after wading, climbing and stumbling yourself to death, you come to a settlement. There it also looks sad. A free place, enclosed by a fence of crosswise superimposed bars; in the middle a miserable hut, built of unshod blocks. The most miserable village in Germany has palaces in comparison."

Church attendance in Frankenmuth was a busy one. Morning and evening services were held daily in the little log church built by the colonists. Almost every Sunday, numerous communicants gathered at the table of the Lord.

Already in the next year the colony got a considerable increase by almost 100 new arrivals from Germany, and after six years it already counted more than 80 log and frame houses, had its own sawmill and gristmill, a doctor, three merchants, through whom all land products could be utilized, and its own post office.

The congregation also remained mindful of its voluntarily assumed missionary vocation and therefore sought to establish relations with the Indians from the very beginning. The first thing that happened in Frankenmuth for the salvation of the heathens was the establishment of a school for Indian children, in which Pastor Crämer and the Frankenmuth teacher Flessa taught with the help of an interpreter. Already at Christmas 1846 the first three heathens could be baptized: an Indian youth of seventeen to eighteen years named Abuiquam, who according to his own wish received the name Abraham in the baptism (for he also wished to become a "father of faith" for many of his fellow peoples), as well as his two sisters, who received the names Magdalena and Anna in the baptism.

Thus, a door to the Indians seemed to open for the missionary congregation of Frankenmuth. Admittedly, one should not indulge in great hopes. In the beginning the work seemed to prosper. Around Pentecost 1848, Crämer was allowed to baptize the nineteenth heathen child. With great self-sacrifice he and his wife devoted themselves to the bodily and

spiritual care of the Indian children. When the burden of his double profession gradually became too heavy for him, he asked for and received a helper in the missionary Baierlein, who later became known for his work in the East Indies. The latter arrived in Michigan in the spring of 1847. He built a log house at Frankenmuth and took in the Indian boys, also setting up an Indian church service with the help of an interpreter. However, he soon realized that in order to be effective among the Indians, it was necessary for him to take up residence in their midst. The opportunity presented itself. Chief Bemassike arrived in Frankenmuth for a visit. Missionary Baierlein interacted much with him, and on his departure from Frankenmuth, Bemassike invited the missionary to visit him in his place, Shinguagunshkom. When Baierlein accepted this invitation, the chief, to his most joyful surprise, proposed to him that he take up his abode among the Indians of his tribe.

With the help of several people from Franconia, Baierlein built a log house, 30 feet long and 20 feet wide, which was not only to serve as a home for him and his family, but also as a schoolhouse and church. Bethany was the name of this mission station in the jungle. He wrote a spelling and reading book in the Chippewa language; biblical stories of the Old and New Testaments formed the reading pieces. This booklet gave endless joy. The children learned with pleasure and soon had acquired the noble art of reading. At home they read to their parents - often still with a lot of stammering - the wonderful stories that were in the booklet. Then the old people began to get excited, and many hearts were opened.

As a Christian congregation gathered over the years, the bond of love became even more intimate and sacred. Deep sadness therefore filled the minds when in 1853 a call to missionary Baierlein to the East Indies made it necessary to separate from Bethany. One of the most faithful Christians, who at the same time belonged to the house of

Pemagojin by name, declared that he could not and would not see the departure of the missionary. Two days before the departure he appeared again, as so often, in hunting armor at the mission house. Again he smoked his pipe quietly, only his head was lowered than usual. Then he stood up quickly, and without saying a word, he stormily embraced the missionary, pressed him tightly to his chest, kissed him, hurried out the door, and was gone into the forest.

At the last service, the men held their ground bravely, sitting there with their heads bowed low. The women sobbed loudly. Then they went to the river. Many Indians boarded their barges to accompany the travelers. Singing the song "To God alone be the glory", the missionary boarded the barge. Bethany soon disappeared from his sight, but it remained unforgettable in his heart.

The hope for success of the mission among the Redskins soon diminished more and more. The Indians were thinly spread in the state of Michigan, so that they lived together only in small tribal remnants of ten to twenty families. Even the baptized Indians could hardly be accustomed to industrious, sedentary life. In spite of the fact that in Bethany the most beautiful land was transferred to them by the mission, they all moved to Isabella County, where the Methodists had cultivated. From then on, every trace of them is lost in the news we have. Later efforts of Löhe to carry on missions among other tribes were without visible success.

However, Löhe pursued his colonization plans in Michigan with all the more energy. He believed that a healthy, well-ordered church system could best be established where people and believers joined forces to found a home in the new land. He encouraged the establishment of further colonies in those areas of Michigan that would be favorably situated as gathering points for emigrants. Thus, as early as 1847, the colony of Frankentrost was established. This colony also thrived under its

first pastor, Johann Heinrich Philipp Gräbner, albeit at a slower pace, as it was largely composed of poor immigrants and received fewer influxes.

The next of Löhe's foundations, Frankenlust, was established on the Sqwa-sqwa-ning River, not far from Bay City, in 1848. The right man to preside over this colony had also already been found. The Cand. Theol. Ferdinand Sievers, at that time assistant preacher at Husum in Hanover, had decided in the year 1847, to

P. J. H. Ph. Gräbner.

P. Ferdinand Sievers Sr.

leaving and devoting himself to the Inner Mission among the emigrated Germans in North America. He offered to take over the foundation of the colony Frankenlust. In the spring of 1848, he was joined by a number of Franconian countrymen, and on July 4, 1848, they set out, 17 in number, to settle on an area of 600 to 700 acres purchased for them near the confluence of the Sqwa-sqwa-ning and Saginaw Rivers.

Although immigration stalled somewhat in the next period, this did not stop Pastors Crämer and Sievers from continuing to develop the colonization plan. Even before Löhe's approval had arrived, they were courageous to

They had embarked on a new enterprise by cultivating land at the Eheboygening River in 1592. By approving this annexation, Löhe hoped at the same time to be able to realize an idea he had already considered earlier: the foundation of a colony for poor bride and groom who had no hope of establishing a domestic hearth in the old fatherland. The execution of the plan, however, faced insurmountable obstacles. The foundation of the Frankenhilf colony was laid in 1850. Some families from Franconia and Swabia and a number of single persons had set out there in the spring of 1850 and under the leadership of their pastor, the candidate H. Kühn, had happily reached Saginaw. There, however, Frankenlust, with its already more developed culture and greater comfort of life, so attracted several families that they became unfaithful to their original intention and settled in Frankenlust. Others were forced to look for a way to earn money first, to pay off travel debts and to acquire some assets for the purchase of land. Thus, of all the emigrants, only one family, named Ammon, reached the place of future settlement. Ammon was an educated man who seemed least able to withstand the rigors of American farm life. For about a year he and his family fenced alone in the bush, until the following year he received an influx, raising the number of settlers to five families - with eighteen souls in all. Today Frankenhilf is also a populous synodical parish.

"Nothing has gone as we wanted," Löhe could say of his American effectiveness at the twenty-fifth anniversary of the same, "but everything has nevertheless gone in such a way that success and blessing have been with us."

How the dispute over the doctrine of church and ministry between the Missouri Synod and Loehe finally came to a rupture will be told in detail in another chapter. It also fills us with melancholy that already in the early years this rift arose in the Lutheran Church of the West.

and even if we want to remember Löhe's great merits for our synod with gratitude to God, despite his deviations from the truth, we should still remember that our fathers faithfully adhered to God's Word in those difficult early days and did not base their church in the smallest part on the opinion of men, but entirely on the Scriptures. Only in this way could a faithful Lutheran synod come into being in this Occident.

St. Louis, Mo. Theo. Gräbner.

The establishment and constitution of the Synod. [ToC]

Be diligent to keep unity in the Spirit through the bond of peace! Eph. 4, 3.

"The German Lutheran Synod of Missouri, Ohio and other states will hold its first meeting on Monday after Dom. Jubilate, April 26, 1847, at Chicago, Illinois," was the news which the "Lutheraner" brought to its readers in the 12th number of its third volume, dated February 9 of that year. For the great majority of the readers of this periodical at that time it was a very important piece of news, the announcement of the first session of our dear Synod. At that time the Synod was not yet organized, it had not yet come into existence in the full sense of the word. In order to carry out the organization, that meeting in particular was called, as it is stated in one of the following numbers of the "Lutheraner", dated March 23: "Those concerned are hereby again reminded that the organization of the German Lutheran Synod of Missouri, Ohio and other states will take place on Monday after Dom. Jubilate, April 26, 1847, will take place in Chicago, Illinois, and the first session of the same will be held." But nevertheless, it was already possible to speak of the Synod of Missouri, Ohio and other States. In substance, the Synod was ready, and its constitution had been fully drafted, deliberated upon, and approved by the "concerned persons" whom the matter first concerned.

These "concerned" men were mainly the pastors with their congregations of whom we heard in the first chapters, the Saxon pastors in Perry County and in St. Louis and surrounding areas, as well as the pastors Wyneken and Sihler and the sendlings whom Löhe had sent across the sea to build God's kingdom in the distant West, mostly in Ohio, Indiana and Michigan. These men had become aware of each other especially through the "Lutheraner". They had found each other as fellow believers, and the desire to draw closer to each other ecclesiastically had soon become active in them. The desire had risen in them to form a new ecclesiastical fellowship, since among the Lutheran synods of that time there was not a single one that they could have joined with a clear conscience, without denying their faith; after all, some of these men had had to dissolve their already entered association with such synods again for the sake of conscience. How much these men recognized the importance, even the necessity, of forming a faithful Lutheran synod is shown, for example, by a letter of Blessed Dr. Walther to Dr. W. Sihler of January 2, 1845, in which Walther writes: "We vividly realize that without external connection of the purely Lutheran church servants with their congregations, unity of spirit and thus doctrinal purity cannot be maintained, and still less can the pound of the individual grow to the common benefit." To Sihler's question: "Would it not be possible to form a whole together with our brethren?" Walther answered in the same letter: "I consider this not only possible, but also highly desirable and promising for the salvation of all of us; indeed, I consider it indispensable for the sake of conscience, if the union is at all possible. But I must say that the whole West is filled with German demagogues who do everything they can to make any kind of synodical union hateful; even well-meaning people are not entirely unaffected by this. There is a certain timidity about such institutions here; people fear priestly rule. In addition, our emigrant congregations view everything with a certain trepidation

that gives rise to fear of a hierarchy, since they have suffered so terribly under Stephen's tyranny. It would therefore first have to be discussed how the so desirable church union could be initiated without arousing the suspicion that the shepherds intended to dominate the flocks, or that the arrangement could easily lead to that. For my own part, I am ready to make every possible sacrifice that would have to be made in order to bring about an ecclesiastical union." (L. Fürbringer, Letters of C. F. W. Walther I, p. 11f.)

And such consultations were then increasingly put into operation, not only in writing but also orally. In September 1845, Wyneken met with Sihler, Ernst and Selle, and others who had left the Ohio Synod, in Cleveland, O., to discuss the plan of forming a synod with the Saxon brethren in Missouri. Pastor Ernst had sent word of this meeting to Walther. The latter replied to him on August 31: "With heartfelt joy I received your dear letter of the 6th of this month and after reading it with my dear colleague, Pastor Bünger, I heartily praised God that he has strengthened you in faith and made you grow more and more in love for his holy word, his church and your brethren, and that according to your report more and more prospects are opening up for a resurrection of our dear Lutheran church in this Occident and in this late evening time. Oh how my heart is refreshed by such news! With great joy I extend my brotherly hand to you and call out to you as your weak brother: Let us hold on ever more firmly to what we have! Let us be faithful in that which is familiar to us, and we shall see the glory of the Lord. . . . Your plan to establish a new, purely Lutheran synod first in Ohio has, as you might expect, my fullest approval. I beseech the Lord of the Church to grant you wisdom and faithfulness to lay a right, immovable foundation for the new building as God's master builder. Certainly also to your joy I can report to you,

that here the shyness of synodical union is fading more and more, and a heartfelt longing for union with other faithful servants of the church and its congregations is gaining more and more room. . . . God bless your deliberations, as you meet in Cleveland, with the most glorious successes! Of our poor intercession you keep yourselves assured in this. You have guessed yourself that it will not be possible for me and probably also for my other brothers in office here to participate personally in the announced conference. All the more urgent is our wish to see you with us after the conference. I ask you, together with Dr. Sihler (we will have to do without our dear Pastor Wyneken), that you do not immediately let yourself be discouraged from carrying out your intention to come here, even if you are faced with many obstacles. Consider what great, salutary consequences a union of East and West would have, how much more extensive your influence would become, and how perhaps even from us poorest people some spiritual gift could flow to you. The love of Christ for his bride and for us in the western wasteland tear apart all the bonds with you, woven by devils or men, which could keep you from soon seeking us out too!" (Letters of C. F. W. Walther I, p. 15 ff.) The eastern brothers followed this urgent invitation of Walther the next spring.

At the beginning of May 1846, Pastors Sihler, Lochner and Ernst set out and traveled to St. Louis to hold another preparatory conference with the Saxon brethren, at which the draft of the Synodal Constitution was discussed and adopted. We will let one of those present report on this conference himself, namely Dr. Sihler, who in a letter to friends in Germany, dated June 1, 1846, from Dayton, O., writes as follows: "On May 6 we met here in Dayton, Brother Ernst, Lochner and I, and on the 7th continued our journey by packet boat on the Miami Canal to Cincinnati, where we arrived on the 8th, and the same day started on the steamboat *Alleghany* for our journey to St. Louis,

which is 750 English miles from Cincinnati, 550 to the mouth of the Ohio, and thence 200 miles up the Mississippi. The southern part of this stretch already has the monotonous character which the banks of this mighty stream retain up to its mouth, namely flatness and enclosure with dense, monotonous forest; the northern part, on the other hand, about 130 miles from St. Louis, has here and there hilly, sometimes rocky banks, similar to those of the Ohio, with picturesque forest sections and individual, beautifully situated places. The Lord also kept us safe at night so that our steamboat would not run onto any snag, which not infrequently causes the vehicles to perish. It was very nice that we, 120 miles from St. Louis, met the dear brothers Löber, Keyl and Gruber in Wittenberg, who, without knowing that we were on board, boarded our steamer to go to the conference in St. Louis. There we already had many a provisional and salutary understanding and sweet heartache as we traveled together for another twenty hours and derived no small benefit from the manifold heart and ministry experiences of these dear brothers, whom the Lord had led through such a serious and hot school. ... Arriving in St. Louis on May 12, we were received by the dear brother Walther in a very kind and fraternal way and were accommodated in his house. At the same time the brothers Fürbringer and Schieferdecker from Illinois arrived, and on the 13th we began our meetings for the drafting of the synodical bill, after we had eliminated through verbal explanations some of the doubts that the brothers had about individual passages of Löhe's instruction, where it seemed to them to encroach on the right of the congregations. Since we were already in agreement from the outset on the fundamental and jointly necessary and essentials, this understanding took only a short time, and our mutual agreement was so complete, and every shadow of misgivings and concern on their part vanished so completely, the unity of spirit through the bond of peace was so complete between us in the entire course of our negotiations that no inhibition or disturbance occurred at all, and we were able, after

The first of these is a draft that was produced in eight days of very strenuous work. . . . Brother Walther not only supplied most of the material, but also provided the form; Löber was the secretary. (Lutherans, Vol. 53, p. 73 f.) "When we had come up with this draft," writes another of the participants, P. F. Lochner, "we decided to make copies of it at once, send them to like-minded people, and invite them to a conference at Fort Wayne." (M. Günther, C. F. W. Walther, p. 69.)

This consensus also came to pass. From St. Louis, Walther and Löber from Perry County, together with the latter's young son, a student of theology, set out to reach Fort Wayne by the same route that Sihler and his fellow ministers had taken in May. From an eye and ear witness we have the following lovely account of this journey: "When Walther traveled with Pastor G. H. Loeber and his son, who was still a student at the time, to Fort Wayne in July 1846 for that organized conference, they spoke much of the synod which was now to be formed on the basis of the submissions. Walther could not hide his concern as to how the work would turn out, since he did not have sufficient guarantee from all those invited as to how they stood in the doctrine, whose spiritual child any of them was. . . Arriving at the junction from Cincinnati early in the day, the travelers had to wait a large part of the day for the canal boat coming from Toledo. They therefore used the beautiful morning for a walk in the woods and talked again of the things that filled their hearts and made them anxious. Then, in the solitude of the forest, they sang the morning hymn recited by Blessed Löber, "Thanks be to God in the highest," and when it was finished, Walther and his companions fell down and poured out a moving prayer for the church and for the establishment of a true synod in this land of freedom of conscience. After they had stayed in the forest for some time, they went to the landing place, since the Toledo canal boat had to arrive soon. It was not long in coming. When it approached,

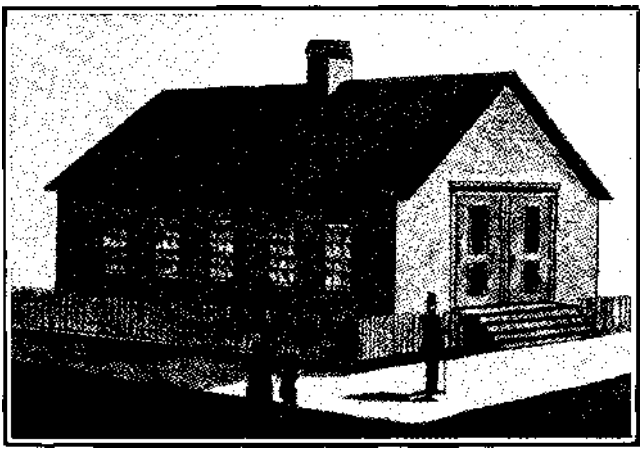
Walther called the attention of his companions to the black-clad men standing on the deck with their long pipes. It was Crämer, the Indian missionary and pastor of Frankenmuth, and some of his companions from the Franks. Soon Walther and Löber were also in agreement with Crämer on all points." (M. Günther, C. F. W. Walther, p. 70 f.)

Dr. Sihler writes about the conference itself in his "Curriculum Vitae" (II, p. 72): "The main purpose of this meeting was, in the presence and with the help of the Eastern brethren, to go through anew and bring to a conclusion the outlines of the draft of an orthodox Lutheran synod constitution written by Pastor Walther in St. Louis, which was done to general satisfaction after about a week. Of course, here too, as in St. Louis, the Saxon brethren, or Walther, had to do the work; for we Easterners were pretty much newcomers to this delicate and difficult work. But we all had fresh courage and good confidence and in the end decided to meet in the spring of 1847 for the formation of an orthodox synod with deputies from the Chicago congregations. "

Sixteen pastors, mostly from Indiana, Ohio, and Michigan, had gathered at this conference; six others from the West, who had been unable to appear, gave the congregation their hearty assent to the undertaking. In addition, four candidates for the preaching ministry were also present. In September of the same year the draft was published as the "Constitution of the German Lutheran Synod of Missouri, Ohio and other States" with all kinds of comments and explanations in the "Lutheraner" (Lutheraner, Vol. 3, 1-3) and also printed as a pamphlet so that the members of the congregations could also examine the draft. Thus it had come to that announcement of the first synodical assembly in Chicago, of which we have heard above.

Chicago, which had been envisioned for the founding of the synod, was at that time still a small, but rapidly rising-

a flourishing, commercially very active town of about 16,000 inhabitants. The pastor of the German congregation there at that time was C. A. T. Selle, who had been a professor at our school teachers' seminary in Addison for many years and had now long since passed away blessed in the Lord, and who had preached the first Lutheran sermon in that town on Easter, April 12, 1846. These people had built themselves a simple, inconspicuous little church, a frame building without a tower or



St. Paul's Church in Chicago,
where the first meeting of our Synod was held.

other church ornaments on La Salle and Ohio Streets. Unfortunately, this congregation and its church were not won over by the Synod. Soon after the meetings of the Synod, it fell away. We read of it thus, "While the more earnest Christians of the congregation had been greatly encouraged in the knowledge of the truth by the proceedings of the Synod, but also, unfortunately, the greatest number of the members were encouraged in the realization that with a pastor of this Synod they would not succeed in shaping the congregation to their liking. Soon their hitherto restrained reluctance against the right Evangelical Lutheran doctrine and practice broke openly.

emerged. In a congregational meeting held on April 8, 1848, for example, they demanded that the names of the symbolic books of the Evangelical Lutheran Church be deleted from the congregational constitution, that the pastor not be bound by them, that Holy Communion be served to everyone without prior notification, and that a stale moral be preached instead of Christ and His kingdom. All pleading, exhortation and presentation of the pastor was in vain. They voted for the changes. Only four members stood by the pastor and had to leave with him a congregation that no longer wanted to be Lutheran. With these four members, Pastor Selle founded the first German Evangelical Lutheran congregation of St. Paul." (Ev.-Luth. Stadtmissionar.)

On Jubilate Sunday, April 25, the pastors and deputies of the congregations who had come to Chicago for the formation of the synod gathered for worship with the congregation that hosted them. P. G. H. Löber of Altenburg, Mo. preached on the Gospel of Sunday, John 16, 16-23. (The introduction and first part of this sermon are found in the "Lutheraner," Vol. 53, pp. 71 ff.) In the afternoon at 2 o'clock service was again held, in which Dr. Sihler preached the sermon on Acts 2, 42. In the evening the brothers met at the pastor loci to make the final preparations for the opening of the first synodical session. The first synodical report reports on this meeting as follows: "Monday, April 26, the first meeting was opened with singing and prayer, as were all the others later. Pastor A. Selle addressed the assembled brethren, explaining the important purpose of this meeting. Thereupon the preliminary signing of the synodical constitution took place, first of all by those pastors and their deputies who had participated in the drafting of it at the last conference, so that they first constituted themselves as a synod and then made the exception of the others. These first signatories organized themselves as a synodical body by electing the officers pro tempore, namely: Pastor C. F. W. Walther

as president, F. W. Husmann as secretary and Dr. Sihler as treasurer. Now the admission of the remaining pastors took place, and this was continued on the following days with those arriving one by one. However, the necessary distinction was made (according to ch. III, § 3 of the Constitution) that only the preachers authorized by their congregations and thus joining with their congregations and their deputies were admitted as voting members of the synod, whereas the preachers merely standing up for themselves and thus without their congregations were admitted as advisory members."

P. F. W. Husmann.

Twelve congregations with their voting pastors, ten consulting pastors and two candidates for the preaching ministry participated in the founding of the synod, or were admitted during this first meeting. Four deputies of congregations were present; also several guests, pastors as well as laymen, had come. Eighteen public meetings were held, usually from 8 to 12 in the morning and from 2 to 5 or 6 in the afternoon.

The last meeting was held on Thursday, May 6, in the evening at 9 o'clock.

The Synod worked diligently during those ten days of spring and accomplished a great deal of important business, also very important for the following period, on the basis of the divine Word and in unanimity of spirit. The most important business of the Synod was the following: Various paragraphs of the Constitution were discussed at length and further explained. At the request of the St. Louis congregation, an important addition to the Constitution was adopted, namely this: "Since the Synod is only a consultative body in regard to the self-government of the individual congregations, no decision of the former shall be binding on the latter,

if it imposes something on the individual congregation, has binding force for the latter. Such a synodical decision can only be binding when the individual congregation has examined it and voluntarily accepted and confirmed it by a formal congregational decision. If a congregation finds the resolution not in accordance with the word of God or unsuitable for its circumstances, it has the right to reject the resolution."

The synod also devoted a significant portion of its time to deliberating how to handle the training of future pastors and teachers. There were two such institutions in the synod's circle, the practical seminary for preachers at Fort Wayne, founded and maintained by Pastor Loehe in Bavaria, and the college and theoretical seminary for preachers at Altenburg, Mo., owned and under the care of the congregations in St. Louis and Perry County, Mo. In regard to these two institutions, the Synod took the first steps toward adopting them as a corporation.

The publication of an ecclesiastical journal as an organ of the synod was discussed. "The gracious offer of the President to hand over the 'Lutheraner' to the Synod for this purpose was accepted with thanks. The Synod decided that the present publisher would continue to be the editor of this paper, and that the complete ownership of it would pass to the Synod with the beginning of the fourth year." (First Synodal Report, p. 7 f.) Thus the "Lutheran", which is now in its 78th year, and through which God has bestowed rich blessings upon us, has become and remained the organ of our Synod. It was later joined by the *Lutheran Witness* as an English organ.

The mission was not forgotten either. Preparatory steps were taken, as a synod, to direct and support the heathen mission among the Indians which Pastor Crämer and his congregations were carrying on in Michigan. A special commission was appointed for this purpose and given the necessary instructions. - Finally, the so-called "Inner Mission" was already thought of at this first meeting.

A "visitor" - we would probably call him today a missionary for inner mission or a "traveling preacher" - was chosen and, after the necessary instruction for him had been discussed and accepted, solemnly dismissed into his office at the very end of the synod.

The report summarizes the other work of the synod thus: "During the synodical assembly, ten temporary committees were gradually appointed, to most of which very important and difficult work was submitted; an expert opinion was issued, three instructions and six other letters were written, a colloquium was held four times, two preachers were ordained, and seven times sermons were preached."

On 6. May, late in the evening, the Synod adjourned, and rightly the secretary could write in his report on this meeting: "All those who were present at this first synodical meeting of ours certainly look back with heartfelt thanks to God, who has visibly promoted the work begun in His name, and with heartfelt joy on the results already obtained, on those days of their fraternal togetherness, and, trusting in the further gracious help of our God, look out into the future with the most beautiful hope for a blessed progress of the work begun. Our congregations will feel reassured about the various misgivings they may have initially had about such a synodical union, if they now see from these negotiations that the synod, in accordance with the spirit of its constitution, wants only the true salvation of the congregations. Without doubt, however, all true friends and promoters of the Kingdom of God will share with us those feelings of gratitude and joy when they gain the conviction, not only from our Constitution, but also from this first synodical report, that this synod now stands there as a fresh, vigorous plant on the ecclesiastical ground and soil of the pure, clean confession of divine truth, needing and expecting only that it be greeted with prayer, counsel and action, and that God grant it to flourish!"

Thus was formed a synod that bore its Lutheran name with full truth, that confessed the whole of the

he synod demanded the acceptance of the Holy Scriptures as the Word of God and the only rule and guideline of faith and life, as well as the acceptance of all symbolic books of the Evangelical Lutheran Church "as the pure and unadulterated explanation and exposition of the divine Word", and "renunciation of all faith mongering" from all its members, and also lent emphasis to this demand. On God's word alone and on the confessions of our church, because they contain the pure teaching of Scripture, the synod had placed itself. And by God's grace it has remained with this good confession to this day, not only so that it still stands on paper, but, thanks be to God, that it is put into practice again and again. The main purposes of the Synodical Union stated in the Constitution are: "United spread of the Kingdom of God and enabling and promoting special ecclesiastical purposes (seminary, agendas, hymnal, Book of Concord, schoolbooks, Bible dissemination, missionary work within and outside the church, etc.)"; "preservation and promotion of the unity of the pure confession (Eph. 4:3-6; 1 Cor. 1:10) and common defense against separatist and sectarian unruliness (Rom. 16:17) "; "protection and preservation of the rights and duties of pastors and congregations," etc. These purposes have been kept in mind by the Synod up to this time. Certainly, the synod and its members have unfortunately sometimes lacked the right diligence and zeal, and many have proved lax and indolent in this work of the Lord, but the synod has never lost sight of these purposes, and it has also achieved great things by God's grace, for which all glory is due to our faithful God alone.

In the constitution of the synod, above all, these two truths of the Holy Scriptures clearly appear, which the Lord Himself states in His great word: "One is your Master, Christ; but you are all brothers" (Matth. 23, 8), the two truths which should be the basis of every church and congregation constitution. The one Lord and Master in the church is Christ, the Savior, who rules His church through His word. Wherever the Lord in his

Word has been spoken, the matter is decided for the church, which follows willingly and gladly. She bows down to God's word, which is the only rule of her faith and life. In all other things that are not decided in God's word, in all things that the one Lord and Master has neither commanded nor forbidden, his word applies: "But you are all brothers", brothers with equal duties and rights in the church of the Lord. All such things are ordered by the Christian church in Christian freedom, in cordial brotherly love among themselves, so that one always precedes the other with reverence. God keep our synod in these principles taken from God's Word!

St. Louis, Mo. Prof. Geo. Mezger.

Internal and external growth and prosperity of the synod until 1872. [ToC]

I will bless you, and [you] shall be a blessing. Gen. 12, 2.

A synod had been formed at Chicago, III, on April 26, 1847, which confessed, in accordance with the confession of the Lutheran Reformation, that the Holy Scriptures of the Old and New Testaments, as the revealed Word of God, are the only rule and guide of faith and life. According to this confession, the pastors of this synod were to administer their office, and all the members of their congregations were to believe and accept unconditionally the word that would thus be preached to them. And all pastors who would not administer their office in this way should not be members of the synod and should not be pastors of their congregations. And whoever in their congregations would not accept God's word, would not be told about it, should no longer be able to be called members of the congregation.

But according to God's Word, the synod taught, every Christian congregation, like the whole church, is mistress of all things ecclesiastical. "All things are yours." She is mistress over sin and death, over the devil and the world, and has no one over

as Jehovah Christ alone, who bought them and made them his church. She has the keys. The gospel and the sacraments are entrusted to her by her Lord. Therefore, she alone has the power to call preachers according to God's order, who administer the means of grace as her servants in the name of Jesus in the public office under her. Therefore, they have no authority in the church. In everything they teach according to God's Word, the congregation is subject and obedient to Christ. In all those things about which God's word has not determined, no one has to command her. She is a free mistress and determines order and manner. Her fellow Christians, pastors or laymen, can advise her, but it is up to her to accept or reject the advice. Therefore, the synod cannot command her, but only advise her.

Such a synod, consisting of such congregations, wanted to be the new synod of Missouri. To this end, its members now wanted to help each other with united forces. In this sense and spirit they wanted to carry out the work to which they had allied themselves. The synodical assemblies were to serve this purpose, as was the "Lutheran" as a synodical organ.

There were already several Lutheran synods in the country, but none of them approved and welcomed this work. They all had two objections to it. Certainly, they thought, the Lutheran pastors should keep above the Word of God, but one should not be too strict with it under the existing circumstances. It could not be enforced. The new synod would soon learn this and either have to give in or perish. But there was a particular objection to the fact that the synod should not have any legislative power. It was thought that the synod was actually there to create a strong church government and to help the pastors to govern the congregations. What was the use of a synod that had nothing to command? Such democratic principles are no good in the church. They would not be built with them.

This gave the President of the Synod the opportunity to ask and answer the question in the synodical address at its second meeting, "Why should and can we continue our

work with joy, although we have no power but the power of the word?" The answer, he said, is: 1. because Christ gave his servants only this and no other authority, and even the holy apostles did not appropriate any other authority to themselves, and therefore seriously warned the servants of the church against the use of any other authority; 2. because in our present circumstances we can hope for a cheerful prosperity of our work precisely by the sole use of the authority of the Word. It was already evident at this second meeting that pastors and congregations here and there had recognized the voice of the pure Lutheran confession in the synod's declaration and had gained confidence in it; for the number of members had doubled in one year. Therefore, the synod confidently continued on its chosen path.

Because the Synod recognized it as its duty to provide for the training of preachers and teachers, it asked Pastor Löhe in Bavaria at its first meeting whether he and the other founders of the seminary at Fort Wahne, Ind. would be willing to turn this institution over to the Synod and at the same time continue to support it with funds, books, etc. The answer was favorable. When the synod met again the following year, a favorable answer had been received; the synod therefore now took formal possession of the practical seminary in Fort Wayne, had statutes drawn up for it, and confirmed Pastors Wolter and Dr. Sihler as teachers of the institution. At the same time an offer was made to it by the congregation at Altenburg, Mo. that it might take over the existing institution of learning, high school and seminary, at its place. The synod gratefully accepted this offer, but decided to move the institution to St. Louis. It also pronounced it as its conviction that it was now also its duty to make sacrifices for the preservation and management of the two institutions, and decided to recommend a collection to the congregations for that purpose.

Thus the young synod gradually found its way into its high task. God gave his blessing, and from year to year a quite pleasing external and internal

Growth. In the synodical address of 1852, the following words are found, among others: "At each new synodical assembly, which the Lord, according to His mercy, grants us, our hearts must rise anew with thanksgiving to Him for the wonders of His love, grace and faithfulness, which He continues to show us even in these last, sorrowful times. For it seems to me to be no other than a miracle that where only a few years ago there was only the occasional

Our fathers' first teaching institution in Perry County, Mo.
Built in 1839.

German Lutheran preacher roamed the vast forests and prairies in mourning to visit the scattered members of his church and to serve them meagerly with the bread of life, today a synod can assemble that counts among itself more than a hundred workers in the vineyard of the Lord in preachers, professors and teachers, who are joined by more and more congregations that rejoice with them that here too the light of pure doctrine has been put back on the lampstand and has entered the hearts with its invigorating rays.

shines in, which are from the truth. . . . But above all we must praise the Lord of the church for the fact that through his grace he has kept the hearts of the ministers of the word in the right unity of faith and love until now, and that the enemy has not succeeded in stirring up among us the strife which he has aroused against us for the sake of truth. And as long as the Lord keeps us in the love of the truth and in the humble submission to His Word, there will be nothing to fear for the future in the mutual free and frank discussion that, thank God, takes place among us, even if, as is not otherwise possible with the growth of the Synod, minor differences should arise here and there. - In our congregations, too, the Word seems to be taking deeper and deeper root, and many of our brother ministers, who have hitherto conducted their ministry with heavy groaning, are beginning to breathe a freer sigh of relief and to praise God the Lord for having given them patience and perseverance, and under this patience His Word has been blessed."

The rapid growth of the synod soon made it necessary to divide it into districts. It was suggested as early as 1849, but the time had not yet come. At the synodical assembly in 1852, however, the question was raised "whether it would not be necessary for the synod to divide itself into special and district synods, and what would be the best form in which the division could be constituted. The main argument for this was that the synod had assumed such a large size and that the great distances made it almost impossible for many synod members to attend the annual meetings. There were many objections to this. But finally the conviction prevailed that division was the more expedient. It now depended on whether the congregations would agree. In the following year it was reported that the matter had general approval, and the synod now discussed the constitution in eight sessions. This, too, had to be submitted to the congregations for examination, and so it was not until 1854 that the actual division took place, into four districts.

These were not to be independent, autonomous synods, but only parts of the total body, the General Synod. The Western District, at the time of its organization, had 22 congregations, 46 pastors and professors, and 11 teachers; the Northern, 12 congregations, 19 pastors, and 4 teachers; the Middle, 34 congregations, 45 pastors and professors, and 6 teachers; the Eastern, 10 congregations, 11 pastors, and 6 teachers.

No sooner had the synod organized itself than it began to think that it was its duty to take care of the newly immigrated German Lutherans according to its ability, to visit them, and to provide for them ecclesiastically. The example of Wyneken was well known and showed the way. Already at the first meeting the synod elected a "visitor" for this purpose, who should visit some new settlements and advise the people, help them, where possible, to get a pastor, and gave him strict instructions on the way. He also visited some places in Wisconsin, but soon accepted a call to a church in Indiana. Similarly, several other pastors later explored various places. However, since there was still a great lack of workers who could have been proposed to the new settlements for appointment, the work progressed even slowly, and many a cluster of Lutherans fell into the hands of the sects as a result. It was not until the second decade of the Synod, when the number of candidates for the preaching ministry increased, that it was possible to send traveling preachers to the new states of Iowa, Kansas, Nebraska, Wisconsin and Minnesota, and through their faithful, devoted work a large number of new congregations were soon gathered in these states and brought under the sound of the gospel. At the same time a treasury was also established, and the congregations of the Synod now held collections for the work of the Inner Mission. A number of colporteurs were also appointed to assist in this work, and were given precise instructions as to how they should go about their work; and God has richly blessed this work.

The synod had not only set itself the task of learning according to the degree of knowledge that had been given to it by God,

The synod not only wanted to help the outside world to return to the pure, biblical doctrine of the Lutheran confession, but also wanted to cultivate and promote a correct knowledge of the truth, especially in its own midst, among its own members. For this purpose, at the various synodical meetings, both of the districts and of the general synod, individual main articles of Christian doctrine were discussed, which discussions were then disseminated through printing. For example, justification, absolution, and the principles of correct interpretation of the Scriptures were discussed.

The most important doctrinal negotiations concerned the doctrine of the church, about which, at the time of the founding of the synod, there was great ambiguity and confusion in the Lutheran church, here and over there. Therefore, the synod wanted to become quite clear and certain about this doctrine. All members of the synod should know what Scripture and the Confession teach about the church and should speak and act accordingly. Then, however, it was also necessary to testify and defend this true doctrine to others. On the other hand, the synod was accused of having a new doctrine of the church and especially a new doctrine of the preaching ministry, which did not agree with Scripture and church doctrine. "The Missourian doctrine of transmission" they called it. Then the synod commissioned Prof. Walther to write a paper which would clearly explain the synodical doctrine of the church and of the ministry, and in which he would prove that this was the doctrine of Scripture and of the Lutheran church. The title was to be, "The Voice of Our Church on the Question of Church and Ministry." A draft of this writing was submitted to the Synod in 1851 and discussed by it in eight sessions. The following year the writing appeared in book form. The doctrine is put into short sentences or theses, which are then elaborated and proved. "To prove the theses, the author gives quotations from the Holy Scriptures, from the symbolic books, from the acknowledged most proven teachers of our church and of the ancient church, in order to most powerfully reject the appearance of a new doctrine, to show the agreement of the whole church, and to

to put this agreement in a clearer light by a proper compilation of multiple testimonies." Some of the most important sentences may now follow here in the wording.

Thesis I says of the church: The church in the proper sense of the word is the congregation of the saints, that is, the totality of all those who, called out of the lost, condemned human race by the Holy Spirit through the gospel, truly believe in Christ and are sanctified and incorporated into Christ through this faith. Thesis III: The church in the true sense of the word is invisible. Thesis IV: This true church of believers and saints is the one to whom Christ has given the keys of the kingdom of heaven, and it is therefore the proper and sole owner and bearer of the spiritual, divine, and heavenly goods, rights, powers, offices, etc., which Christ has acquired and which exist in his church. Thesis V: Although the true Church, in the proper sense of the word, is by its very nature invisible, yet its existence is (definitely) recognizable; namely, its characteristics are the pure preaching of the Word of God and the administration of the holy sacraments according to the institution of Christ.

Thesis II: The office of preacher or pastor is not a human order, but an office established by God Himself. Thesis III: The office of preaching is not an arbitrary office, but such an office, the direction of which is commanded to the church and to which the church is ordinarily bound until the end of days. Thesis VI: The office of preaching is conferred by God through the congregation, as the holder of all church authority or keys, and through their divinely prescribed profession. The ordination of those called with the laying on of hands is not a divine appointment, but an apostolic, ecclesiastical ordinance and only a public, solemn confirmation of that calling. Thesis IX: The office of preaching is due reverence and unconditional obedience when the preacher leads God's word; but the preacher has no rule in the church; therefore, he has no right to make new laws, to arbitrarily establish the means and ceremonies of the church and to banish

alone, without prior knowledge of the whole congregation. - Thus was taught in all the pulpits and schools of the synod, and its members, old and young, became accustomed to think and speak no differently of the church and of the preaching ministry.

Ten years later, at a meeting of the Western District, a paper presented by Dr. Walther was discussed on the subject: "The right shape of a local church independent of the state." This paper was then also printed and given to the public. - The Lutherans had to learn how to form a church system independent of the state, since the local Lutheran congregations in Germany were not independent of the state and therefore could not be a model for the new conditions here. It was self-evident that the synod would base the necessary reorganization of its church and congregational system on the doctrine of church and ministry that it had recognized and known. But here as over there it had been felt that this doctrine, as soon as it was attempted to be applied to the organization of the local churches, must prove impractical; it would necessarily result in anarchistic, anabaptistic, and independentistic conditions. Now, however, these conditions had not come to pass, but the so-called Missouri principles had already proved themselves to the blessing of the church for nearly twenty years in the Missouri Synod. And now Dr. Walther has summarized in this writing what had been practically experienced during these years in the synod, for the benefit of the members of the synod and for everyone who wanted to learn, and at the same time he has given proof that the old orthodox teachers of the Lutheran church, although they lived in a state church, on the basis of their doctrine of church, office and church government, did not conceive of the form of a local congregation independent of the state in any other way than it has taken shape here.

The paper deals in three chapters with the rights and duties of a local church independent from the state and the exercise of the same. Independent from the state,

says the speaker, first of all in a preliminary remark, is a church when the state leaves it to govern itself in everything. As important as it is when the authorities of a country, in which the orthodox church has its home, also belong to the church, and as beneficial as this can become for the church, independence of the church from the state is not a defect or an irregular condition, but the right, natural relationship in which the church should always stand to the state. For according to God's word, church and state are absolutely different regiments; the believing rulers are not in the church as rulers, but as believers, as brothers, Matth. 23, 8. The state is not in the church, but the church is in the state Rom. 13, 1. - Concerning the rights of the local church we then hear that these are included in the keys of the kingdom of heaven, which God originally and directly gave to the whole church, according to the words Matth. 18, 17-20: "If he does not hear them, tell the church" etc. To prove that this has always been the doctrine of the Lutheran Church, reference is made to the well-known passage in the Schmalkaldic Articles: "About this it must be confessed that the keys do not belong to one man alone, but have been given to the whole church, as this can be sufficiently proved by clear and certain causes. For just as the promise of the gospel certainly and without means belongs [directly] to the whole church, so the keys belong to the whole church, since the keys are nothing other than the office by which such promise is communicated to everyone who desires it, as is evident in the work that the church has power to ordain ministers. And Christ saith at these words, 'Mas ye shall bind,' etc., signifying to whom he gave the keys, even to the church: 'Where two or three are gathered together in my name,' etc."

The rights of the local church are also connected with serious duties. Every Christian congregation must see to it that the word of God dwells richly among them, Col. 3:16. It must see to purity of doctrine and life in its midst.

The church should not put away or separate itself from false teachers and public unrepentant sinners, Matth. 18; Rom. 16, let all things be done honestly and orderly among themselves, 1 Cor. 14, 33. 40, cultivate unity in the spirit with the orthodox church apart from it, Eph. 4, 3, and see to it that its members do not suffer any lack in earthly things, Gal. 6, 10; Rom. 12, 13.

Of the exercise of these rights and duties is by far the largest part of the book; first of all, of the municipal assembly as a necessary institution, as the men of the congregation meet to deliberate, decide, or perform those acts which are necessary for self-government.

The exercise of the duty of a local church to see to it that God's word dwells abundantly among them includes the establishment of the public preaching ministry in their midst, that is, the election and appointment of preachers and teachers, of which Titus 1:5 and Ephesians 4:11, 14 remind us. And the book remarks: "That it is not at the discretion of a congregation to establish the public preaching ministry among itself or not, this is testified by our confession when it says: 'The church has God's command that it should appoint preachers and diaconos.'" Furthermore, this includes the establishment of Sunday services as well as festival and weekly services, although it should be noted that such order is not commanded in God's Word as is the establishment of the preaching ministry of the church. The Augsburg Confession thus says of it: "Such order is due to the Christian assembly for the sake of love and peace, and to be obedient to the bishops and pastors in these cases, and to keep them so far away that one may not offend the other, so that there may be no disorder or chaos in the church, but in such a way that consciences may not be troubled, so that it may not be considered such things as should be necessary for salvation, and that they may be considered to have committed sin if they break them without offending others." Finally, this duty to see to it that the Word of God dwells abundantly among them includes this, that the congregation baptize their newborn children without delay by their preacher, baptize them

that she prepare herself for the full enjoyment of the means of grace and be publicly confirmed by him; that she often desire and receive from him the consolation of absolution and the sacrament of the body and blood of Jesus Christ; that she have her betrothed blessed by him with God's word and commandment, that she be instructed and comforted by him from God's word in times of sickness and other needs, and finally that she have her dead buried in a Christian manner; that it also, where possible, establishes an Evangelical Lutheran children's school and does not tolerate division through conventicles, that is, teaching or prayer meetings led by unappointed persons outside the public preaching ministry ordered by God. - Finally, the exercise of the duty of a congregation also includes these pieces: The congregation shall take care of the purity of doctrine and life and in both respects exercise discipline in its members, take care of its members in earthly matters, see to it that everything is done properly and honestly, strive for unity in the spirit with the orthodox church outside it in the bond of love and peace, and help in its part that the church as a whole is built and promoted.

This was followed in 1866 by an important doctrinal discussion on the subject: "That the Evangelical Lutheran Church is the true visible church of God on earth. In the introduction, the speaker, Dr. Walther, said, among other things, the following: Up to now we have been compelled to fight the doctrine of the invisible church, as the congregation of the saints, as the one, holy, Christian, catholic church, and to fight the error that the visible Lutheran church is the one holy Christian church. For the sake of this struggle, we have often been regarded and suspected as those who are kept apart from the true, visible Lutheran Church and are of a united mind, as if we did not care which visible ecclesiastical fellowship we belonged to. That battle has now, praise God, been victoriously fought, since in more recent times no one can any longer claim to be a Lutheran.

dare to publicly call the visible Lutheran church the one holy Christian church, apart from which there is no salvation. In order to counteract the misconception that we have nothing to do with the true visible church, that all ecclesiastical communities are equally important to us, we should also take pleasure in discussing the doctrine of the Evangelical Lutheran Church as the true visible church of God on earth, from the Holy Scriptures and from the confessional writings of our church, and to hold it up to ourselves for the purpose that we may not only be certain of it, but also be glad that we are not members and servants of a false church, but of the right one. (Synodal Report, 1866, p. 39.)

The content of this lecture is, briefly summarized, as follows: The one holy Christian church is invisible. Its existence, however, is recognized by unmistakable marks; these are the pure preaching of the Word of God and the unadulterated administration of the holy sacraments. Visible communities, in which these characteristics are found, are therefore also called churches in the Scriptures in an inauthentic sense. Yes, even such visible communities are called churches in Scripture, which are guilty of a partial apostasy from the pure teaching of the Word of God, as long as they still essentially retain God's Word, but the true visible church, a visible church as it should be, is only that which in all things remains with the teaching of the divine Word and in which the sacraments are administered according to God's Word. And this applies to the Lutheran church, to it alone at present. Therefore, it is not the church apart from which there is no salvation, but it is the true visible church of God on earth. After the paper has demonstrated in detail that the Lutheran church is completely serious about its confession of the Scriptures as the sole rule and guide of faith and life, it concludes with the sentence: "The Evangelical Lutheran Church thus has all the essential characteristics of the true visible church of God on earth, such as cannot be found in any other known fellowhip

name, therefore it needs no reformation in doctrine."

What was the relationship of the synod to the other Lutheran synods in this country? Involuntarily, the already existing Lutheran synods in the country saw in the fact that our fathers formed a synod of their own an accusation against them, as if they were not good Lutherans, and were therefore from the outset inclined to take up a hostile position against it. This was all the more the case in the Ohio Synod, as a number of its pastors immediately separated from it and made common cause with the new Synod. But the testimony of the truth of our fathers and brothers was read and heard in the other synods and did not remain without fruit. Free conferences with Ohio took place. A letter from that synod to ours, offering negotiations for agreement, resulted in a conversation being held at Columbus, O., in 1868, between representatives of the two synods. Further negotiations followed, and the result was that at the Synod of 1872 the agreement drawn up in writing was recognized as valid by unanimous vote. - Negotiations also occurred with the Illinois Synod. Members of the Western District were able to report to the Synod of 1872 that relations between themselves and their neighbors from the Illinois Synod had greatly improved and that it was recognized that this Synod wanted our doctrine and practice to come to their congregations. Finally, the agreements already made were adopted by the Synod here also. Similarly, discussions were held with representatives of the Wisconsin Synod to reach agreement, and a basis was laid for joint cooperation at the two institutions. Both - the agreement and the joint cooperation - were ratified by the Synod in 1869. All these synods merged with the Missouri Synod in 1872 to form the Synodal Conference. The Norwegian Synod, as well as that of Minnesota, also adhered to this union. At the synod of 1872 was

J. H. Sieker, president of the Minnesota Synod, was also present and informed that his synod would like to enter into church fellowship with Missouri. The confession of that synod, he said, was also theirs. Some Missouri synod members from Minnesota were also able to report favorably. It was then agreed to a colloquy to be held in June. - The *General Council,* which had sent an invitation to the Synod, was answered on behalf of the Synod that even now the free conference, which had been recommended before the organization of the Council, was considered the appropriate means to the end.

With the Synod of Buffalo, a hot doctrinal battle occurred right at the beginning of the Synod, which came to a happy end in 1866. The story is as follows: Pastor Grabau, the founder of this synod, had sent out a "pastoral letter" to the congregations of his association in 1840 and sent it to the Lutheran pastors in Missouri for their evaluation. In this letter he had said, among other things, about the proper calling of a preacher, that it must be done according to the old church ordinances, and that ordination is a divine and therefore unavoidably necessary order. Only preachers duly appointed in this way could administer the sacrament properly, give the body and blood of Christ; only their absolution was strong and valid. The congregations owed obedience to these preachers, who were thus duly called, in all matters that were not contrary to God's word, and the question of whether something was contrary to God's word was not for the individual Christians to decide, but only for the church. - Thereupon the pastors Löber, Walther and Gruber had sent a very friendly letter to Grabau, in which they talked to him as a brother and pointed out his errors. To want to bind the consciences of Christians to the old church ordinances, as if they were divine right, was wrong and against God's word. Ordination is a praiseworthy, salutary general ceremony and apostolic order, but it is not commanded by God, and therefore it is also not a law.

not indispensably necessary. Furthermore, to say that the congregations owe obedience to the pastor in everything that is not against God's word goes far beyond the saying, "He who hears you hears me." Only when and insofar as the pastor speaks God's word can he demand obedience, and the decision as to whether something is contrary to God's word is also up to the individual Christians. Every one of Christ's sheep should know whether he hears his shepherd's voice or the voice of a stranger, 1 Cor. 10:15. The three brothers also decisively rejected the opinion that the power and validity of the sacrament is based on the ministry; Christ's word is powerful in itself. In the end, they did not fail to praise what they liked about the "pastoral letter" and to assure that they would like to discuss many things with Grabau.

Unfortunately, Grabau took this fraternal reminder ungraciously and now accused the Missourians of seventeen grave errors. In 1849 the synod confessed the position taken by its brethren against the "pastoral letter", and a hot battle now broke out between it and Buffalo. - But in this synod, especially after Walther's book "Kirche und Amt" (Church and Ministry) had appeared, there was no lack of those who gave honor to the truth testified to by Missouri, that pastors and individual members of the congregation, even whole congregations, separated themselves from Buffalo and joined the Missouri synod. Grabau was urged by his own synod colleagues to convince the Missourians, if he could, of the correctness of his doctrinal position by means of a colloquium. He stubbornly resisted, however, and finally told his people that they must now proceed to the final judgment on Missouri. But the tide could no longer be stopped; in 1866 a colloquium was held, in which Grabau, however, did not participate. With the exception of Pastor v. Rohrs and his small following, the Buffaloers finally fully embraced the Missouri doctrinal position, dissolved their synod, and some joined the Ohio Synod, the others the Missouri Synod.

Our synod's relations with Löhe were initially the best. Löhe also seemed to be in contact with the founders

the synod to be in agreement on doctrine. The synod believed, and Löhe probably also believed, that they would soon be in agreement about some minor differences that had arisen, since they were united in their position on the Scriptures and the confession. Thus things seemed to stand when Walther and Wyneken took leave of Löhe during their visit to Germany in 1850. But soon after the latter let it be known that he cherished a doctrine of the church that was closer to that of Grabauschen than to that of Missouri. To this end, he published a sermon in which he announced that during an illness he had come to the realization that chiliasm, the doctrine of the millennial kingdom, was right and biblical. Knowing well, however, that with these two teachings he contradicted the Lutheran confession, he sought to make room for his position within the framework of the confession by establishing the principle that only what was expressly laid down as symbolic was binding in the symbols. In everything else, everyone must be left free to have his own opinion. There it is necessary to examine further on the basis of the Scriptures and thus to achieve a greater unity with the further development of the doctrine in the course of time. This position was shared by the students he sent over. Since Löhe probably realized that further cooperation with Missouri was now not possible, he had the idea that his students should form their own synod in an area somewhat distant from the sphere of activity of the Missouri Synod. This synod could peacefully coexist and maintain church fellowship with the Missouri Synod. He did not consider his special position so important and essential that it had to be church-separating, but strangely enough important enough to maintain and propagate it through his own synodical association.

Thus, in August 1854, the Lutheran Synod of Iowa was founded at St. Sebald, Iowa. Prior to this, events occurred which clearly showed that on the part of Missouri and the "Loeheans" one was well aware that one was no longer united in faith and confession; and the founders of the new synod, some of whom were already in ecclesiastical connection with

Missouri did not part from their former brethren at all in peace. Under such circumstances it could not fail that both synods soon worked in opposition to each other, that on the Missouri side in the church papers the Iowans were reproached for their un-Lutheran position and defended the doctrine of the confession against them, while on the other side Iowa sought to explain and justify its position. From both sides, however, they were eager to do everything possible to eliminate the difference and establish unity. - Thus, in November 1867, a colloquy was held in Milwaukee. However, this did not have the desired result. They came closer together on this and that point, but there was no complete agreement. Thus Missouri was compelled to hold before Iowa again and again what Scripture and the Confession teach concerning the disputed points, and to call upon it to confess them as true Lutherans. Since the Iowa Synod soon began to accuse the leaders of our synod, especially Dr. Walther, of serious errors in the doctrine of election by grace and conversion, there could unfortunately be no question of unity of faith.

We have now briefly considered the flourishing and prosperity of our synod in the first twenty-five years and find at the end of this period the following inventory of the synod: 248 congregations, 385 pastors and professors and 249 teachers. That in a time of general apostasy and great disunity of the Lutheran church a synod of pure confession and perfect unity in Lutheran doctrine has arisen and existed here, has grown uninterruptedly in number of members and inner unity, without political pressure, compulsion of conscience, or earthly interests having driven it to join, is a miracle before our eyes. God has done this. His name be praised forever.

St. Louis, Mo. P. C. C. Schmidt, D. D..

The Grace Election Controversy 1872-1887. Dr. Walther's Homecoming. [ToC]

> By grace you have been saved through faith, and that not of yourselves, it is the gift of God; not of works, lest anyone should boast. Eph. 2, 8. 9.

"What is it, what is it that we, gathered in great multitudes from far and near, have appeared here today in the sanctuary of the Lord in festive adornment? What is it that choirs singing to the Lord alone, with the sound of kettledrums and trumpets, and the whole holy church of more than a thousand years ago, have already sung the most solemn song 'Lord God, we praise you', and that we have all already raised our voices in holy songs of jubilation?" With these joyfully moved, thanksgiving overflowing words Prof. Walther introduced his opening sermon, which he delivered on April 26, 1872, on occasion of the Jubilee Synod at Fort Wayne, Ind.'. Blessed joy, heartfelt thanksgiving to the most gracious God moved the hearts of all synod members, but especially of all those who took part in the jubilee celebration. Yes, God had done great things for the once so small and lowly synod of April 26, 1847. Twenty-five years had passed since then, years of most glorious, richest blessings of God. The prophecies of the enemies had not been fulfilled. Not a quick downfall, as they had hoped, but a wonderful growth beyond all expectation had been granted to the synod, though through struggle and strife. The mustard seed had grown into a mighty tree under whose shade the birds of the air dwelt, Mark. 4, 31. 32.

But the Lord also gave the synod another reason for joy and thanksgiving in the same year. Walther's ardent wish to see in the new fatherland a large Lutheran church united on the basis of the Word of God was partly fulfilled by the establishment of the Synodal Conference in 1872. This, however, was something glorious;

For what could be more important, in order to give the pure doctrine of the true gospel an ever wider course, than just such a union of strong, orthodox church bodies, what could be more important, in order to establish the individual synods with their pastors and congregations ever more firmly in the beatific word of divine truth, than such a large group of scripturally believing scholars of God, linked both outwardly and inwardly? How promising were the prospects of fully leavening the still erring and wavering Lutheran synods with the lute dough of the unadulterated Word and thus leading them back to the unclouded fountainhead of the Holy Scriptures and the confessions of the faithful Lutheran Church!

And a third joy! In August 1872, as a result of a free conference of English Lutherans of Missouri, held at Gravelton, Mo., the "English Lutheran Conference of Missouri" was founded, which set itself the goal of spreading the word of truth among the English population of the country. How much Prof. Walther also had this work of blessing at heart is evidenced not only by his letters to that effect, but also by the lively interest which he took in the English-Lutheran Conference to the end of his life. In short, the heartfelt wishes and prayers of the fathers of our Synod that the Gospel might be spread throughout the land had been heard. God had given them a blessed time of richly blessed growth.

Soon, however, it seemed that things would be different in this respect. God led the synod into deep, hidden ways. The building of Christ's kingdom in our midst was not to take place in joyful peace, but in fierce doctrinal battles. The synod was to be purified and tested by many a struggle and challenge. Through difficult doctrinal battles, the precious jewel of truth was to come into all the brighter light. Already at the Jubilee Synod in 1872, Prof. Walther, sensing the anxious future, had declared: "In the Lutheran Church itself there will still have to be a hard struggle if the truth is to remain with us." And Walther was not mistaken. The struggle came even sooner than anyone expected-

had waited. For who could have foreseen that the very synod which in 1878 conferred on Prof. Walther the title and dignity of Doctor of Theology would, after only two years, declare him before all the world a harmful heretic and Calvinist? Right at the beginning of the year 1880 the sad doctrinal controversy broke out over the doctrine of election by grace, which caused such tremendous division, so beyond all measure much annoyance and endless confusion in the church. How, we ask ourselves, did this bitterly fought battle come about?

The year 1880 brought the synod a double jubilee: the tercentenary of our Book of Concord and the 350th anniversary of the Augsburg Confession, in the celebration of which the synod took a lively part. These jubilee celebrations reminded us of the wonderful treasures God has given the Lutheran Church in the confessions drawn from the Holy Scriptures and encouraged us to study them diligently. In these confessions, all the main doctrines of the Word of God are most clearly set forth. So also the doctrine of the election of grace. Our confession teaches about the election of grace:

"But the eternal election of God vel praedestinatio, that is, God's ordinance to blessedness, is not over the pious and the wicked in particular, but over the children of God alone, who were chosen and ordained to eternal life before the foundation of the world was laid, as Paul says Eph. 1: 'He hath chosen us in Christ Jesus, and ordained us to filial piety.'"

Furthermore: "The beginning and cause of evil is not God's providence (for God neither creates nor works evil, neither helps nor promotes it), but the devil's and man's evil, perverse will, as it is written: 'Israel, thou bringest thyself into evil; but thy salvation is with me alone.' Item: 'Thou art not a God to please ungodly beings,' Ps. 5."

Furthermore: "The eternal election of God does not only see and know beforehand the blessedness of the elect, but is also of God's gracious will and good pleasure in Christ.

Cause, in which our salvation and all that belongs to it creates, works, helps and promotes, on which also our salvation is thus founded, so that the gates of hell shall not be able to do anything against it, as it is written, 'My sheep shall not be snatched out of my hand.' And again: 'And there believed as many as were ordained unto eternal life.'" (Formula of Concord; Müller, p. 706.)

While our confession thus clearly states the correct doctrine of the election of grace, it also warns against the abuse of this doctrine. It continues: "Such [election] is not to be investigated in the secret counsel of God, but to be sought in the word, since it has also been revealed. The word of God leads us to Christ, who is the book of life, in which are written and chosen all those who shall be eternally saved, as it is written: "He has chosen us through him before the foundation of the world. This Christ calls to Himself all sinners, and promises them refreshment, and is earnest that all men should come to Him and be helped, to whom He commends Himself in word, and wills that it should be heard, and that the ears should not be stopped up, or the word despised; promises for this purpose the power and operation of the Holy Spirit, divine assistance for constancy and eternal blessedness." (Formula of Concord; Müller, p. 664 f.) Here, in contrast to Calvinism, our confession teaches God's general will for salvation, namely that God wants all people to come to the knowledge of the truth.

At the same time, however, our confession also teaches that all people were chosen and will be saved by grace alone for the sake of Christ. Against all synergists and works saints it therefore upholds the sola gratia, ("by grace alone"). For it goes on to say, "By this brief declaration of God's eternal election, God is given his glory wholly and completely, that he alone out of pure mercy, without all our merit, makes us blessed according to the purpose of his will; besides which no one is given any cause for pusillanimity or crude, wild living." (S. 666.)

Our confession also very sharply rejects all heresies concerning the election of grace, especially the denial of universal grace and the denial of "by grace alone". We will still cite these two sentences. "Accordingly, we reject the following error: . . .

"Item 3: That God does not want everyone to be saved, but that some, regardless of their sin, are condemned by the mere counsel, purpose and will of God, so that they cannot be saved. (Against the Calvinists.)

"Item 4: That not only the mercy of God and the most holy merit of Christ, but also in us is a cause of God's election, for which God has chosen us to eternal life. (Against the synergists and works saints.) (p. 557.)

This scriptural doctrine of election by grace was now often discussed at synodical meetings precisely because it is a useful, edifying, and comforting doctrine that is repeatedly mentioned in the Scriptures. Thus it was again set forth in the doctrinal hearings of the Western District in 1877 as well as in 1879. The following scriptural truths were testified to: 1. that we owe our election to the mercy of God alone, according to Rom. 9, 15. 16; Eph. 1, 3-6. "Whoever thinks that election consists in the fact that when a man converts, only God chooses him, is very much mistaken. 2. That we have not been freely chosen by arbitrary election (Calvin), but, as the apostle expressly says, by Christ; 3. That God has not only chosen us to salvation, but also to the whole Christian life, no one therefore enters heaven but he whom God leads in this way; only that we walk this way is not our merit, but God's free grace. (4) In particular, on the basis of the third thesis of the Formula of Concord, it was explained that God did not see in us a cause for which he chose us, but that only the mercy of God and the most holy forgiveness of God were responsible for our election.

The reason for this is that the service of Christ is the cause for which God has ordained us from eternity to eternal life. In the explanation of these words it is said: "Nothing, nothing at all, has God foreseen in those whom he has determined to make blessed, that would be worthy of blessedness; and even if he has admitted that he foresaw something good in them, this could not have determined him to choose them for that reason; for everything good in man comes first from him, as the Scriptures teach. (Bericht d. Westl. Distr. 1877, p. 51.) 5. Finally, it was emphasized that God has chosen us, as to everything that belongs to blessedness, also to faith, Apost. 13:48, and that because election and blessedness depend solely on God's grace and Christ's merit, a Christian may and should be firm and certain of his blessedness through faith.

With this, however, our synod had neither taught anything new nor contradicted a doctrine previously held by it. Already from the synod which met in St. Stephen's Church in Milwaukee, Wis., in 1868, Pastor J. A. Hügli had dealt with the doctrine of election by grace in the fifth thesis of his paper, and in doing so had explained this in concise but clear words:

"The election of grace relates to this change of man (conversion) in such a way that God, by virtue of his eternal election, also works powerfully in time out of pure grace for Christ's sake and causes his elect - that is, all those whom he has predestined to eternal life - to come to the means of grace and be converted." (Verhandl. d. 14. Jahresversmlg. d. Nördl. Distr. 1868, p. 22.)

How the Lutheran and Calvinist doctrines of election differ is shown on page 23 of this report: "The difference between the Calvinist and Lutheran doctrines of election by grace is this: The Lutherans do not want to explain how it comes about that, since it is all up to God's mercy, reluctance and death are taken away in some, while others are lost. They beat this question to the ground. The Calvinists, however, answer it in such a way that they say that God does not want to save those who are lost; he has from eternity had an un-

He made a conditional decision to create some people as objects of his wrath and others as objects of his grace. This is a blasphemous teaching. As decidedly as Luther asserts election as a choice of free grace, so decidedly does he teach that God wants all to be saved, that Christ died for all, that the call is earnest."

Against the doctrine of election in regard to faith, this synodical report (p. 24), printed more than forty years ago, can be heard, among other things, as follows: "God has chosen us in Christ, that is, for the sake of Christ. Faith cannot be the cause. How can it be a cause that God has done something to us, is doing something to us? Do we love a beggar because we have given him a gift? How can God want to make us blessed because of that, because he has given us faith? We find nowhere in Scripture that God has foreknown anything in man for the sake of which He makes him blessed, Rom. 8:28, 29."

This 1868 report concludes the thesis on election by grace, as follows (p. 26): "The pure doctrine of election by grace enables preachers and hearers to see whether someone teaches rightly of justification. He who does not teach rightly of free will does not teach rightly of justification. We cannot thank God enough for the glorious testimony of the Formula of Concord and Luther, especially in his book *De Servo Arbitrio,* 'That free will does not determine anything. Woe
To him who takes from the Lord Christ and gives to man! There is nothing more blasphemous and frightening than this error. We make ourselves God by it."

So we see that already in 1868 our Synod taught: 1. that God has chosen the elect by grace and for Christ's sake alone, without any action on their part; 2. that even then it rejected the teaching that "God has chosen in view of faith"; 8. that even then it expressly emphasized that the faithful may and should be completely certain of their election and blessedness in faith.

At this synodical assembly meeting in 1868.

Prof. F. A. Schmidt, the originator of the Grace Election Controversy, was present as a guest. In 1879, a decade later, he strongly objected to the doctrine set forth in the Western District doctrinal hearings. As early as 1872, Prof. G. Fritschel of the Iowa Synod had accused Missouri of Calvinism. The same accusation was now repeated by Prof. Schmidt. In his journal "Altes und Neues," no. 1, he claimed that that synodical report (1877) contained soul-dangerous "crypto-Calvinism," referring to the following words in which the very cooperation or conduct on the part of men is rejected: "Nothing, nothing at all has God foreseen in those whom He has determined to make blessed, that would be worthy of blessedness; and even admitting that He has foreseen something good in them, this has not been able to determine Him to choose them for that reason; for all good in man comes first from Him, as the Scriptures teach." Prof. Schmidt described this doctrine, which is in accordance with Scripture and the Confession, as a cryptocalvinistic leaven against which one must vigorously protest. In "Old and New" he further taught: faith is the "God-moving cause of election." Whoever did not teach this proposition would join the Calvinists. Thus, very soon, one moved from the election of grace to the doctrine of conversion, to the struggle for " grace alone," to the struggle for the proposition: "Whether conversion and blessedness depend on God's grace alone, or in some respects also on man's conduct." This became the real crux of the dispute. In the "Theological Time Sheets" of the Ohio Synod of 1887, speaking of a man whom God willed to convert but who was not converted, we find this sentence: "Had he behaved rightly, which he was able to do in the power of grace working upon him, he would infallibly have been converted and blessed. From this it follows irrefutably that in some respect conversion and blessedness are also dependent on man and not on God alone." Here it is clearly taught that man, even before he is converted, can behave in such a way as to

is converted, yes, that he must behave rightly if he is to be converted. Thus it depends not only on God's grace, but also on the behavior of the not yet converted man. Similarly, a vocal leader of the Ohio Synod asserts in the "Kirchenzeitung" of 1885: "We consider it unchristian and heathenish to say that the real attainment of the blessedness perfectly prepared and earnestly determined by God for all men depends in every respect on God alone. A pastor who preaches and ministers according to such ungodly doctrine is a wolf and an apostle of the devil, who, as much as there is in him, can only lead the souls entrusted to his care into safety and eternal ruin." This is spoken clearly enough. Thus, in the whole doctrinal controversy concerning the election of grace, it was really and especially a matter of the doctrine that man is not converted and saved by grace for Christ's sake alone, but by his own good conduct.

The fierce attacks on the part of Prof. Schmidt and his comrades in arms caused a veritable storm of agitation. Although the attacks were especially directed against Prof. Walther, the latter abstained from any personal polemics during the whole of the following year, in order to avoid any blame for this annoying quarrel and the threatening division of the church. He and his colleagues only objectively explained the scriptural and confessional correctness of Missouri's doctrine of the election of grace, and he corrected any careless and misunderstood expressions that might have occurred in the Missouri publications. (Hochstetter, Die Missourisynode, p. 356.) On January 1, 1881, a public colloquy between the theological faculties within the Synodical Conference was held in Milwaukee, but no satisfactory results were reached, for on the fifth day the representatives of the Ohio Synod declared that they could not stay any longer. A proposal to discuss the matter at a later colloquium was rejected by Prof. Schmidt, who declared that he was commanded to this dispute by God. Thereupon he was told by the Missourian side: "Well, you want war, so you shall have war.

have their war!" A general pastoral conference held from September 29 to October 5, 1880, in which some 500 Missouri pastors participated, and which had for its object the removal of the doctrinal controversy which had arisen, had also failed to produce any result, Prof. Schmidt claiming that he must fight the battle against Missouri, and that even the colossus of the Missouri Synod would go to pieces in a thousand pieces. On May 23 and 24, 1881, the subject was tried at a second general pastoral conference, assembled at Fort Wayne; but even this failed to restore the disturbed unity. The Synod of Delegates, which met at Fort Wayne from May 11 to 21, 1881, professed support for the thirteen theses which Dr. Walther had published in the "Lutheran" (Vol. 36, 1880), and in which the doctrine of election by grace had been set forth scripturally. The synodical conference which met in Chicago in October 1882 no longer recognized Prof. Schmidt and his comrades-in-arms as delegates, and unanimously professed its support for the theses adopted at Fort Wayne. Already in September 1881 the Ohio Synod had broken away from the Synodical Conference; 119 votes against 19 declared themselves in favor of this step. Thus ensued the bitter struggle which for decades shook the minds of both sides most violently. The doctrinal negotiations, which had been broken off, have since been resumed at free conferences; thus at Watertown in April 1903, at Detroit in 1904, at Fort Wayne in October 1906, and more recently especially by committees working in a Christian brotherly spirit for the restoration of doctrinal unity. The points of controversy particularly dealt with at those free conferences were the following: 1. Does God's foreknown faith flow from election or election from foreknown faith? 2. Is the election of grace based on God's mercy and Christ's merit alone, or also on man's conduct foreseen by God? 3. Can and should a Christian be certain of his election?

Very beautifully and clearly, even for the most simple-minded Christian, Dr. Walther has explained the whole doctrine of the election of grace in his

This is explained in the first scripture, "The Doctrine of the Election of Grace". There it says: "Do you, beloved reader, already stand in faith or not? If you are not in faith, I must advise you: Do not concern yourself at all with the mysterious doctrine of the election of grace! In this faithless state of yours, you need to be taught the first letters of the divine words. The teaching of repentance and conversion is what you need. But if you are already in the living faith by God's grace, let me ask you: Did you give yourself your faith? You will say: 'Oh no; I have not been able to do the least thing to obtain a living faith through the word of the gospel, and I have not come to the word, but the word has come to me.' Well! But do you think, then, that you came to faith only by chance? You will no doubt answer: "Oh no, if I meant that, I would have to be a pure pagan; nothing happens by chance. Well then, let me ask you further: To whom then do you owe it that you have come to faith through the Word? You say: 'I have only the mercy of God and the most holy merit of Jesus Christ to thank for that. It was God who, like Lydia, opened my closed heart so that I paid attention to what I read and heard from God's Word. I truly did not deserve this with anything. For the sake of my many sins, I would rather have been worthy that God had neither called me nor brought me to faith, but rather had let me die and perish in my sins. My conversion is a mystery to myself; only this much I know, that I did nothing to it.' Do you think then that God only thought of bringing you to faith in time, only then, when your eyes went out, when you now recognized your misery of sin and God's grace in Christ, came to faith and became a different person? You will say: How could I mean that! For I know from God's Word that God has not only foreknown all the good things He does in time, but has also foreknown them from eternity. So let me then

Now ask only one thing: Do you also hope to be blessed? You will answer: Yes, I hope so. If I did not hope, I would have to reject Luther's "Christian Question Pieces"; then I would not even be able to recite with the whole holy Christian church the third article in firm faith, in which it says: "I believe ... an eternal life," and not say with our catechism: "I believe ... that God will give me eternal life together with all believers in Christ; this is certainly true." And my dear Lord Jesus Christ says: "My sheep hear my voice, and I know them, and they follow me; and I give them eternal life; and they shall never perish, neither shall any man pluck them out of my hand," John 10:27, 28. So how could I doubt my blessedness? That's right, dear reader! Behold, there you have then, in very brief words, the whole doctrine of the election of grace as in a summa. For this and nothing else is what the Formula of Concord teaches of the election of grace, and what we teach with the same; and only that which is inconsistent with this simple doctrine does that our confession rejects, and we with the same. If, then, you cannot find yourself in the many disputations that are now being made orally and in writing about the election of grace, be of good cheer! If you remain in that simple faith, you have the right doctrine of the election of grace, even if you have never heard of the word 'election of grace' in your life. In this faith, then, let nothing mislead you! Just stick to that little saying in which God the Lord Himself says: "Israel, you are in trouble, for your salvation is with me alone," Hos. 13:9. From this golden saying, turn neither to the right nor to the left, and you will walk on the right path, and the end of your faith will be eternal bliss." (p. 57 ff.)

How painful it was for Dr. Walther, the pioneer in the doctrine of the election of grace, that one of his own disciples provoked the bitter fight against the biblical Lutheran doctrine of the free grace of God in Christ Jesus, and that also otherwise his former friends blew the trumpet against him, we see from several letters which he wrote in this time to his

confidants. Thus, on January 25, 1880, he wrote to

P. Chr. H. Löber: "You can imagine how deeply we were saddened by this occurrence. We pray to God day and night that he will take away this terrible nuisance. But we are also confident, because we know that we cannot preserve the church and its blessings, but that the Lord has promised to do so.

The greater was Walther's joy that Satan did not succeed in destroying the synod, so richly blessed by God, founded by his and his assistants' faithful and diligent work, nay, that after God had swept out all synergistic elements, he gave the church all the more grace to expand and edify itself on all sides. By God's grace, the grace-elect doctrinal controversy of the Missouri Synod has been a blessing. -

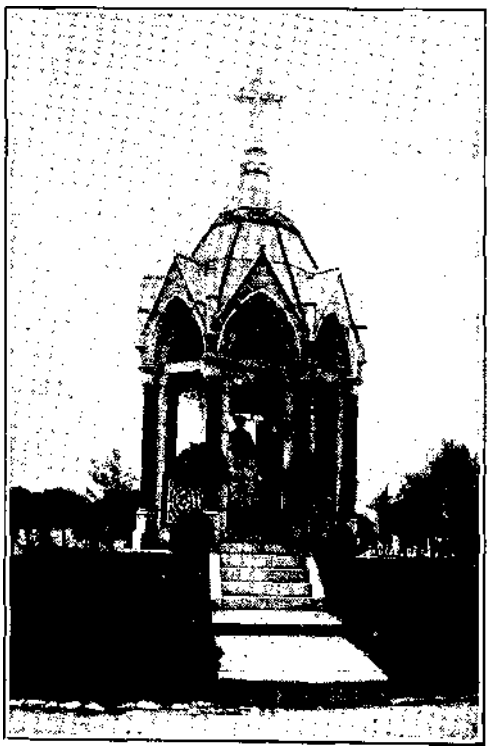
This blessing emanated in large part from the institution to which Walther devoted most of his time and best energies, the Missouri Synod Seminary at St. Louis. The little log cabin at Perry County, Mo. had indeed been a blessed alma mate, destined by God to grow into many thousands of thousands. However, it had soon been recognized that an institution designed to give the Synod many pastors was not, after all, conveniently located in such a secluded area. So the college was moved to St. Louis in December 1849, and in January 1850 Walther had begun his many years of wonderfully blessed teaching as president and professor, after having presided over the Trinity congregation in St. Louis since 1841 with great zeal and unspeakable blessing also for the synod - for from this congregation streams of blessing flowed to the whole synod. However, the conditions in St. Louis had also been quite primitive in the beginning, but the number of students had increased so rapidly in the course of the years that the synod, which met in May 1881 in Fort Wayne, decided to construct a new, large institution building, which would provide sufficient space for all students of all times, on the same site occupied by the old one, which was now to be demolished. On October 1, 1882, the cornerstone was laid for the

On September 9, 1883, the solemn dedication of the large, stately seminary, which was much too large at the time, took place. The fact that God allowed the synod to succeed in this work was a sign for Walther and others that he had decided to make the synod, which had fought so faithfully and honestly for fine honor, great, and so the prayer of thanksgiving ran through the entire celebration like a golden thread: Soli Deo glori! Glory to God alone and forever!

Walther still stood in sprightly activity. But God was already reminding him that he would soon be able to lay his busy hands to rest. He was reminded of his end above all by the death of his wife, who was allowed to go home to the joy of her Lord on August 23, 1885, at the age of 73. For more than forty-four years she had been a faithful helpmate to her husband, looking after the welfare of her husband and children day and night. After the funeral, Walther wrote about her: "My tears have flowed abundantly; for what I have lost with this faithful helpmate of mine cannot be said. But the more I think of the fact that she, next to God, lived and worked day and night only for me, the more I must grant her that she has come to rest and that her works follow her. O how glad I am to see her again soon!"

Two years later, on May 7, 1887, at 5-1/2 o'clock in the evening, the Lord called his fine servant home to eternal rest, after he had served God most faithfully for fifty years. Until the end he kept his interest in the synod, the church and the institution, whose welfare had been so close to his heart for many years. Not long before his end he exclaimed: "Oh, that only our Synod would persevere in what it has! - God has shown it such lavish grace, - and that it only keeps a pious ministry and does not allow unworthy persons into office!" He who has ears to hear, let him also listen to this voice of the dear teacher given to us by God! When on May 4, shortly before his death, his son reminded him that the synod was now beginning, but that he would soon be called to another assembly

he replied, "That will be glorious!" With the delicious consolation that he had so often and abundantly given to the thousands inside and outside the synod, the sweet consolation of God's grace in Christ Jesus, in his heart, he stepped confidently and blessedly before God's throne.



Walther Mausoleum.

What Dr. Walther has been by God's grace to the Missouri Synod, in whose service especially he has utilized his splendid gifts, cannot be said in a few words. He, who considered himself very small before God, has been great in everything he did - great as a theologian of Scripture, in the pulpit, in the teaching room, in his many writings, as a preacher,

as a teacher, as a defender of the doctrine of the Holy Scriptures, as a pastor, as a writer, as a father, friend - great above all as a Christian who bows down in the dust before God and says: "Lord, I am not worthy!" Even the "church bulletin" of the Iowa Synod, with which, after all, Dr. Walther was in continuous feud for the sake of doctrine, judged him after his death: "The Lutheran Church loses in the deceased one of its most manly fighters, its most blessed witnesses, its most renowned theologians. Since the year 1839 he has placed the rich gifts of his spirit at the service of the Lutheran Church in America, and has worked at its upbuilding within the Missouri Synod with whole, full, unreserved devotion, without fatigue, with joyful enthusiasm to his end. And God's mercy has prospered upon the work of his hands, and made him behold the fruit of his labor as it is bestowed upon few men. The Missouri Synod, with its vast expansion, its firmly established organization, its restless ecclesiastical activity ... is in the eminent sense his work, to which he has expressed the stamp of his spirit in all respects, and in which he was destined to see the realization of the thoughts of his life with his own eyes. The synod he founded and led saw in him its power embodied, as it were, and there are probably very few cases in which an outstanding personality has exercised an equally profound and all-dominating influence in the ecclesiastical fellowship he led. . . . Therefore, we also share with all our hearts the pain and sorrow of his disciples and friends at their heavy loss, and their cry of lamentation: A great man in Israel has fallen' also resounds in our circle." (Kirchenblatt, June 1887.)

We know what alone made our Walther great, namely nothing else but the undeserved, rich grace of God in Christ. What Walther achieved and obtained through constant struggle against sin, the flesh and the devil, through diligent, uninterrupted study, through earnest supplications of prayer, as well as through severe temptations that deeply bowed him down, is the grace of God in Christ.

above shines in golden letters the motto that burned in his heart with indelible writing: Soli Deo gloria! Glory to God alone!

But let us remember what God's Word impresses upon us, especially in these evil, unbelieving, earthly-directed times: "Remember your teachers who have told you the word of God; which end look and follow their faith!" Hebr. 13, 7.

St. Louis, Mo. Prof. J. T. Muller.

Our Inner Mission. [ToC]

Ask the Lord of the harvest to send laborers into his harvest! Matth. 9,-38.

The Christian church on earth is a miracle of divine love, grace and omnipotence. It consists of believing children of God, who through the Holy Spirit's effect of grace have come to the knowledge of their sad natural state, their sinfulness and their punishability, but also to the faithful and blessed knowledge of their Savior Jesus Christ and have thus been made children of God and heirs of eternal life. Only God's power of grace could snatch them out of their hopelessly sad natural state and provide them with the glorious state of grace. Every member of the church heartily confesses with all Christendom, "I believe that I cannot by my own reason nor strength believe in or come to Jesus Christ my Lord." And from the beginning of time to this day, God has gathered his congregation of saints from all nations and tongues and people, and will continue to do so until the end of time, until the number of his elect is brought in. While in the Old Testament it was especially the chosen people of the Jews from whom the Lord gathered his children, now it is primarily the Gentiles from whom children are born to the Lord like the dew from the dawn.

But what a great number of Jews and Gentiles will stand at the right hand of the world judge on that great day and hear his friendly words: "Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world! And what a hymn of joy and rejoicing and thanksgiving will then resound from these all in communion with the multitude of angelic hosts before the throne of the Triune God for all eternity! Oh what honor, what happiness, to become a member of the contending church, the kingdom of the Lord's grace, and to remain until the end, and then to be transferred to the triumphant church, the kingdom of honor above in the light, where joy will be abundant and sweetness will be at the right hand of God forever!

But how does the church of God come into being? The faithful and gracious God has laid the foundation for it from eternity, when he decided, in view of the fall and misfortune of mankind, to send his one and only, dearly beloved Son, Jesus Christ, to the world as Savior and Redeemer in the fullness of time. And "when the time was fulfilled, God sent forth His Son, born of a woman, and made under the law, that He might redeem them which were under the law, that we might receive the adoption of children", Gal. 4, 4. There is fulfilled the promise of the Lord: "Behold, I lay in Zion a foundation stone, a tried stone, a precious corner stone, well established", Is. 26, 16. 26, 16. Christ is the cornerstone on which the whole building of the Christian church, joined together, grows into a holy temple in the Lord, Eph. 2, 21. And "no other foundation can anyone lay except the one that is laid, which is Jesus Christ", 1 Cor. 3, 11. Christ's precious merit is the foundation and hope of every single member of the Christian church.

But how does the sinner come to the knowledge of salvation in Christ? We confess in the third article: "The Holy Spirit has called me through the gospel, enlightened me with His gifts, sanctified me in the right faith, and preserved me." Through the gospel, through the preaching of Christ, the Holy Spirit works faith in the heart of man, so that

who recognizes Jesus as his Savior, trusts and believes in him, and rejoices and is comforted by him. O what a glorious, comforting, powerful message is this message of the grace of God in Christ! No wonder that the apostle Paul, himself transformed by it from a bitter enemy of the Lord to a believing, active, zealous disciple of the Lord, joyfully and courageously exclaims: "I am not ashamed of the gospel of Christ, for it is the power of God that makes blessed everyone who believes in it," Rom. 1:16.

The power and effectiveness of this message was revealed right in paradise, when God himself told the fallen people about the woman-seed, who was to crush the head of the old serpent, to take away the devil's power. Hope and trust in the promised woman-seed, the Messiah, seized their hearts, and in faith in him they were saved. Thus God Himself was the first preacher of eternal salvation in Christ, His Son. Then God "sent forth prophets, his servants, that by them his holy will and right might be known; and last of all the dear Son of the Father came from the throne of heaven himself to teach us. And he taught mightily, not like the scribes who perverted the way to life. They themselves had to give him the testimony, "You teach the way of God aright." He brought about eternal redemption for the whole sinful human race with his holy, precious blood and with his innocent suffering and death, and he proclaimed this abundantly during his public activity on earth, issuing the delicious invitation: "Come unto me, all ye that labor and are heavy laden, and I will refresh you!" He gave the divine assurance, "Him that cometh to me I will not cast out." And when, having accomplished the work of redemption, he prepared to enter into the glory of his Father, and took leave of his disciples, he gave them the important commission, "Go ye into all the world, and preach the gospel to every creature!" In this way he made his disciples of all times his messengers, messengers of peace, who, like himself, show sinners the way of salvation and lead them by the gospel to the eternal

salvation. His disciples have this task until the dear last day; for he expressly added at his departure: "Behold, I am with you always, even unto the end of the world." At the same time, he hereby gave them the delicious promise that their mission shall not be in vain. He himself is with them and with them with his spirit and gifts, wherever they appear in his name and preach his gospel. Wherever his gospel is preached and heard, souls come to the knowledge of salvation in Christ and are gathered as ripe sheaves into the heavenly barns.

What missionary zeal the Christians of the first times showed! They were ready to put their time and gifts at the service of the mission and even to lay down their lives for their Savior and his precious gospel. It was especially the great apostle Paul, who went out as a chosen tool of the Lord and carried the Lord's name before princes and kings and became a guide to eternal life for thousands of poor souls. He was faithfully assisted by a whole series of messengers of peace. Jews and Gentiles were offered the bread and water of life freely and without cost. They came and bought for free, without money, both wine and milk. Through the missionary activity of the first Christian church, it blossomed gloriously in both the Orient and the Occident. A long series of Christian congregations, some of them large, came into being and, through their testimony in word and deed, were loudly speaking monuments of love, grace and the unfathomable mercy of God, who does not want anyone to be lost, but wants all people to be helped and to come to the knowledge of the truth.

In the lull of time, our German ancestors also came under the sound of the Gospel. Germany later became the cradle of the Reformation, as God, through His precious instrument, Dr. Martin Luther, put the pure, clean Gospel, which had been obscured for centuries by the tangle of papist heresy and darkness, back on the lampstand. When Luther was still a boy, America was de-

covers. In the course of time, the pure teaching of the gospel was also transplanted here. The first Lutherans came to America in the first half of the seventeenth century and soon developed a lively missionary activity here. Two centuries later, our synod was founded. While for many years it has driven and supported a wide variety of missions: Indian mission, heathen mission, negro mission, Jewish mission, etc., it has from the beginning devoted its attention and energies mainly to the inner mission, that is, to the spiritual work for our many scattered fellow people and believers in North America.

Even before the founding of our synod, the Inner Mission had been started and vigorously pursued here. In the summer of 1838, Friedrich Wyneken had landed in Baltimore. Through missionary journals he had learned that many German Lutherans here in America were without preaching, baptism and Holy Communion. This situation made him decide to leave his fatherland and serve the Lord as a missionary. Soon he found himself in full missionary activity in the states of Indiana, Ohio and Michigan, where a large number of German Lutherans had settled, but many of whom lived scattered and lacked the preaching of the gospel. He was often greeted with tears of joy when he was allowed to preach the gospel of the Savior of sinners to those who had not heard a sermon for a long time. He endured great hardships in the service of the Inner Mission, and he carried out his work with admirable zeal and success. However, the longer, the more he recognized the necessity that a larger number of missionaries would have to enter the service, if the great spiritual need was to be controlled. Since people over in Germany did not understand the spiritual need here in America, he traveled back to Germany in 1841 in order to warm the hearts of his fellow believers in Germany for the good cause of the Inner Mission and to open their hands to support it. He succeeded in awakening more understanding and enthusiasm for the plight here. Pastor Löhe in

Neuendettelsau, Pastor Brunn in Steeden and Pastor Harms in Hermannsburg undertook to train preachers for the Inner Mission in America and to send them over. In 1843 Wyneken returned to America, and until 1876 he worked diligently in the service of and for the Inner Mission, consuming his energies. Others, for example, Pastor F. Sievers, Sr. in Michigan, also shared with him this pioneer work. In 1839 the Saxons had landed in Missouri and in 1846 the Franks in the Saginaw Valley in Michigan, whose purpose of emigration to America was, among other things, to be able to serve the Lord of the Church here unhindered in full freedom of conscience and to build His kingdom. While in colonial times the free practice of Lutheran worship could not take place unhindered in our country, complete religious freedom has now prevailed for many years in the United States and Canada, so that our missionary activity could take its free course, unhindered by the authorities, and the messengers of peace were allowed to carry out their work, unhindered by the state. The peaceful and rapid development of our country, especially since the Civil War, until the outbreak of the sad World War, has greatly benefited the Inner Mission of our Synod through God's wise guidance. The fertile areas of the Midwest settled rapidly, and it was largely German co-religionists who moved there. The stream of German immigration also poured into the far west, south and northwest of our country, as well as into Canada.

At that time, the Immigrant Mission, especially in New York, rendered splendid services to the Inner Mission in our country, in that it was able to assist the immigrants in word and deed and in many cases refer them to already existing mission places, congregations and pastors in various parts of the country and, on the other hand, to notify pastors and mission commissions when such immigrants settled in completely new areas, where until then no Lutheran preaching had been heard. As immigration diminished more and more, alternate

Many of our country's tribesmen and believers moved from one state to another or even across the northern border of the United States, not always to areas where Lutheran congregations and schools already existed, but unfortunately often to places that lacked all spiritual service from a Lutheran pastor for a short or long time. Thus, many families have degenerated spiritually or have become the prey of the sects. However, many such Christians made sure that the seed of the Word of God was scattered in such places, and so missionary posts and congregations came into being that blossomed splendidly over the years and filled the whole region with the sound of the sweet Gospel. In such places we find today a whole circle of strong Lutheran congregations. It is the Good Shepherd Jesus Christ Himself who is doing His work through us weak, short-sighted people, gathering His sheep and building His church.

Above all, the Lord made use of our traveling preachers, who often searched great distances for scattered tribesmen and fellow believers and gathered them into congregations; who by sea and by land, on foot, on horseback, by railroad or by wagon, over the vast prairies and through dense primeval forests, in frost and heat, in good and bad weather, faithfully pursued their glorious profession in the salvation of dearly purchased souls. "They went about in furs and goatskins, with want, with affliction, with adversity, and walked in misery in the deserts, and in the mountains, and in the clefts and holes of the earth," Heb. 11:37, 38. Yes, it was hard, self-denying work, connected with many a strain, toil, privation and danger. The pioneers in this work could tell many an interesting story about it and about the gracious guidance, protection and salvation of the faithful God. But still it has been joyful work. With thanksgiving to God, they have rejoiced in every success of their work, no matter how small. Everyone who has in any way been in the service of the Inner Mission

will only look back on this time with joy and gratitude in later years.

But one must not imagine that the workers in the Inner Mission now have a quite comfortable life, since they no longer have to cover the long distances on foot and on bad roads, etc., but can often use a Ford, since the primitive conditions that once prevailed have been overcome. Even a Ford can bring the missionary into a rather unpleasant situation; even now the conditions in new areas and sometimes in the heart of civilization are quite primitive. When a traveling preacher reports to our synod that one of his members owns the highest farm in the north; that he has to walk forty miles through dense jungle and cross a large lake to serve his people; that his territory stretches for hundreds of miles, etc., we can well imagine, without much imagination, that this dear missionary is not on a bed of roses. And yet he carries on his work with zeal and joy. And many other missionaries have to struggle with similar or different difficulties. Nor must we forget that the arch-enemy of the Church is always immediately on the field where the Gospel is preached, trying in every possible way to hinder and hinder its course. We therefore have every reason to thank God, who makes the hearts of our young traveling preachers willing for their difficult work and gives them zeal and perseverance and health for it. It costs no small amount of self-conquest for a young missionary to persevere in his difficult field out in solitude, while perhaps one of his classmates is in the service of the Lord in a large city and enjoys many earthly advantages that are denied to him. It is always most refreshing to hear the reports of the Inner Mission Commission and the missionaries at our synodical meetings. But we should not forget to pray diligently for missionaries and to offer our earthly gifts willingly and abundantly.

so that they will be able to do the work of the Lord, our work, without worrying about food.

Many a pastor of a larger congregation has also been able to render excellent service in the work of the Inner Mission by undertaking exploratory expeditions here and there, visiting fellow tribesmen and believers, and appointing a missionary of his own. Many have kept their eyes open to see whether a door might open to the gospel near or far, and have then given support to the mission by word and deed.

The professors of our colleges and seminaries have always tried to fill the students with right missionary zeal and with love for their ministry. The "Lutheran", and other periodicals and pamphlets have done great service to the Inner Mission in our country. Also through the daily and weekly newspapers this work is more and more known and thereby promoted.

The fact that the congregation school plays a very important role in the vigorous development of the Inner Mission should be mentioned here only very briefly. The missionaries do not neglect to establish a congregation school as soon as possible. This lays a good foundation for the new congregation; and such members, well instructed in the congregational school, are later the best tools for further missionary work in other new places.

When our synod was founded in 1847, it took over the work of the Inner Mission, which until then had been carried out by individuals and congregations. One reason for forming a synodical association was "united spread of the kingdom of God, . . . missionary work within and without the church." The synod at that time numbered only 12 voting parishes, 26 congregations, 22 pastors, and 2 candidates. The congregations were few in number of members and poor in earthly resources. But the work of the Inner Mission took its blessed course. After ten years the synod was divided into four districts with 144 pastors and professors and 41 school teachers. Each district

elected its own mission commission to direct the mission work in its respective area. When the Synod celebrated its twenty-fifth anniversary in 1872, it had grown into a body that numbered 428 pastors, 251 school teachers, and over 600 congregations and a large number of preaching stations. With fervent thanksgiving to God, Prof. Walther, the General President, said at that time in a fine jubilant sermon: "Exuberantly, above asking, hoping and understanding, God has blessed us in the now elapsed twenty-five years. The gospel net we have cast here has been so abundantly filled that we have had to sound the cry for help over and over again, over land and sea: Come, come, brethren, help us draw!' The seed we have sown here has sprouted so powerfully that everywhere desolate fields have been transformed under our hands into waving seed fields of truly evangelical congregations." When the fiftieth anniversary of our synod was celebrated, there were 1564 pastors and professors, 1986 congregations, 693 preaching places, 685,334 souls, 1603 schools, 894 school-keeping pastors, 781 teachers, and 89,202 school children. These figures show the exuberant blessing of the work in the Inner Mission.

The "Yearbook" for 1920 shows the following statistics: 2570 pastors, 3283 congregations, 901 preaching places, 1,009,982 souls, 1310 schools, 73,063 pupils, 1053 teachers, 279 female teachers, 489 school-keeping pastors, 133 students on temporary duty. In 1920 there were 576 pastors, 37 teachers, 13 female teachers, 24 students, 648 in all, serving the 1364 mission places, which required the sum of $311,720.55. Each district is engaged in Inner Mission and has its own Mission Commission. Since a number of districts are too small in number of members or their territory too large to carry on the mission properly alone, they receive financial aid from other, stronger districts. For this purpose the annual sum of $105,000 is at present appropriated, but considerably larger sums should be available to the commissions. Working hand in hand with the District Commissions is the Mission Commission.

of the Synod, consisting of three pastors and two laymen. These are to see to it "that accurate statistics are sent to the synod about the entire inner mission in all districts. They shall keep themselves informed by thorough inspection of the mission operations of the districts and serve all district commissions with their advice."

The largest mission area at present is the northwest of our country and Canada. In the western provinces of Canada, there were 210 mission sites worked in the past year. Minnesota, North and South Dakota and Montana are large mission areas. Kansas, with 103 stations, and Texas, with 102, offer ample opportunity for Inner Mission. Rapidly, Inner Mission work is developing in Colorado and the Quiet Sea states. Everywhere new doors are opening, areas not yet worked are to be explored, and happily the work is multiplying. Even in the older districts of our synod, there is still much to do, work is growing. One cannot help but thank God with joy when one hears and sees what rich opportunities the faithful God gives us to build His kingdom and save souls through the work of the Inner Mission.

On the occasion of the annual mission festivals, reports are regularly given on the progress of the Inner Mission, encouragement is given for continued and even more zealous work in this worthy work, hearts are warmed by the Gospel for the work, so that hands are opened for a joyful and abundant offering of the necessary funds, and above all, encouragement is given to send as many Christian and gifted students as possible to our educational institutions, so that they can later enter the service of the Inner Mission. The admonition of the Lord is still necessary today, even now: "Ask the Lord of the harvest to send laborers into his harvest!" Hundreds of missionaries could still be put into the service of the Inner Mission.

It is quite natural that the work of the Inner Mission has so far been carried out primarily with our German tribesmen and co-religionists, since they were closest to us.

The work has already taken a different turn as a result of the times. Due to the circumstances of the time, the work has already taken a different turn. For many years there will be enough work on German tribesmen and co-religionists from Germany. Russia. Austria etc. But immigration from Germany has slowed down and has come to a standstill, at least temporarily. We do not know how the situation will develop in the coming years. Because of this, however, the work of the Inner Mission has by no means ceased or diminished. On the contrary, it is growing from year to year, even if it is taking on a somewhat different form. For many years missionary work has been done in English in some places, and the war has accelerated this activity. We and our children are becoming more and more English, using the national language in business, in social intercourse, at home. Our neighbors speak the English language. They have just as immortal a soul, are just as dearly bought as our German tribesmen. They are for the most part in terrible spiritual darkness, although they like to call our country a Christian one. What a great opportunity, therefore, the good Lord has given us to do missionary work! What a serious duty and task he has given us at the same time! How great things we can accomplish for the glory of God and for the salvation of many souls in the Inner Mission, if we are united and vigorously put our hands to work everywhere! Let us not forget how richly the Lord has blessed our work, but how lukewarm, sluggish and unwilling we often are in this work! If we had to complain about failure in the work of the Inner Mission, it was due to the natural corruption of people, to whom the word of the cross is a nuisance and foolishness, and it was due to our sluggishness in prayer and giving, to our lack of zeal in the service of the Lord. On the other hand, we humbly want to attribute all success to the work of grace of the Holy Spirit through His precious Gospel. Not to us, Lord, not to us, but to your name belongs honor, glory and praise!

Let us pledge to the Lord to continue in the future with the same means, the preaching of the gospel.

work. Nothing shall turn us away from this. In the power of the gospel we want to fight victoriously against all ungodly beings and worldly lusts also in the future. And what if, after twenty-five years, the world is still standing, and our synod, by God's grace, may celebrate the centenary of its existence, then we will be able to look back with joy and thanksgiving on the increased blessings in the work of the Inner Mission. Admittedly, it will require much work and effort, struggle and expense. But our work is not in vain. And the love of Christ urges us to do so, who became poor for our sake, so that we might become rich through his poverty and through his gospel make others happy and rich in time and eternity.

God the Father, let Your Word spread far and wide for Your glory; Help, Jesus, that Your teaching may enlighten and guide us;
O Holy Spirit, your divine Word, let patience, love, hope, faith, continue to grow in us!

Milwaukee, Wis. P. H. Grüber.

Our Overseas Relations. [ToC]

Zion, you preacher, ascend a high mountain! Jerusalem, you preacher, lift up your voice with power, lift up and fear not!
Isa. 40, 9.

From the beginning there have been fraternal relations between our synod and fellow believers in other places and countries. Naturally, it was first the brethren in Europe, and there again above all others those left behind in Germany, with whom our fathers maintained a lively intercourse.

Through the "Pilgrim from Saxony", the readers of the same were diligently receiving news about the fate of the fellow believers in America. In particular, however, Wyneken, this

In his letters, the zealous missionary witness of Jesus, who had been driven to America by the spiritual need of the people, made his friends in the old country aware of the sad situation in a moving way. To this end, he traveled to Germany in October 1841 and gave lectures not only in Hanover, but also in Dresden, in which he described the ecclesiastical need in America in such glowing terms that a missionary association was founded in the latter place to provide help to the spiritually suffering on the other side of the ocean. Wyneken also hurried to Bavaria, where he succeeded in inspiring Pastor Löhe of Neuendettelsau in Franconia and others for the work of the Lord in the New World, and especially in winning the former a warm, energetic friend of the cause. Soon, not only did financial contributions flow in from Löhe, Wucherer and Brandt, but men also came who were willing to enter into Christ's kingdom work in this country. A. Ernst, G. Bürger, W. Sihler, A. Crämer, E. J. Baierlein and F. Sievers are to be mentioned as such. In addition, Löhe founded a seminary in Fort Wayne in the fall of 1846 to train pastors as thoroughly as possible, but also as quickly as possible, and if necessary also missionaries for the heathen natives of this country. By deed of gift, executed September 8, 1847, this institution was given as property to our synod.

On the occasion of our first synod, a committee was appointed to write to Pastor Löhe in Neuendettelsau, to Dr. Delitzsch and Deacon Karsten in Rostock, to Dr. Petri in Hanover, and to Dr. Harleß in Leipzig, asking them to apply for the support of our theological institution in Altenburg, Mo. which was later transferred to St. Louis, Mo. As a result, an association was formed in Mecklenburg that same year, which provided grateful assistance by sending both preachers and teachers as well as funds.

Also, in those years our synod was on cordial terms with the Leipzig Mission, which first participated in the work of salvation among the Indians in Michigan, then gave it to our synod not only to supervise, but entirely to

and even handed it over as its own. Later our synod participated with gifts in the work of the Leipzig mission in distant heathen countries, until a doctrinal position contrary to Scripture made further cooperation impossible, which is very regrettable.

Unfortunately, over time, the beautiful relationship with friends in Germany suffered a serious disruption elsewhere as well.

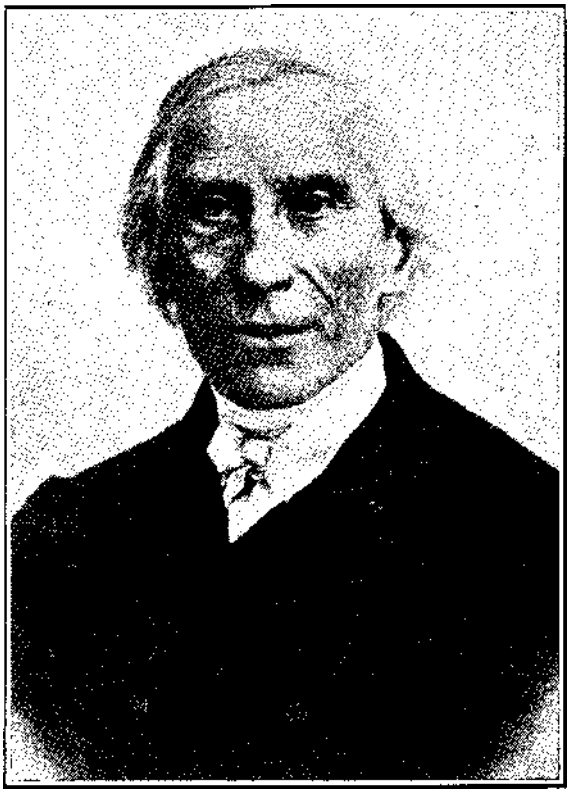
In a dispute that had broken out in this country over the doctrine of church and ministry, some, especially in Germany, felt that this doctrine was still an open question. Moreover, some things were not properly understood, and as a result erroneous views and prejudices concerning Missouri's doctrine and practice had formed and spread. The pastors, it was thought, were, by and large, a plaything of the congregations, who appointed and deposed them as they pleased, so that everything had become shaky. To eliminate such ideas, if possible, and especially to prevent the threatening break with Löhe, Dr. Walther and the then president, Bro. Wyneken, were sent over. They addressed a "speech to the fellow believers in Germany" which was published in Löhe's "Mitteilungen". In it was stated that we do not know of any priesthood that is above the Christian state and rules over the people of God. With the office of the keys, dominion and power over all treasures, goods and offices of the church were given to the believers. The pastors are only servants, stewards and ambassadors of Jesus, to whom the public administration of these offices, goods and gifts is entrusted by a proper profession in his and his church's name and commission. But it is taught just as definitely and resolutely that the ministry of preaching is God's own foundation, and that the congregations owe unconditional obedience, honor and love to the holders of it as representatives of Christ in all things commanded by God. It is therefore quite different from what some people imagine: neither the preacher rules over the people nor the people over the preacher, but God's Word rules over both,

and that alone. Thus, preachers and congregations mutually watched over the preservation of mutual freedom and rights, and there was not a chaotic confusion, but an orderly congregational system and a relationship of mutual love and attachment regulated according to God's Word. The deputies also had repeated conversations with Dr. Harleß in Leipzig, Prof. Guericke in Halle, Dr. Delitzsch in Erlangen and with other theologians as well as whole conferences. On these occasions our representatives gave such a clear testimony for the truth that it could not fail to make an impression, and those who accepted the Holy Scriptures had to fall to them, which, however, did not happen universally.

But the good relationship between our synod and Pastor Löhe, which had been shaken by Missouri's opponents, seemed to have been restored. However, it lasted only about two more years. Then the opponents succeeded in filling Löhe with distrust of us and in concluding a treaty with him, after the conclusion of which Löhe first tried to take a mediating position, but then fell into various errors, so that further cooperation was impossible.

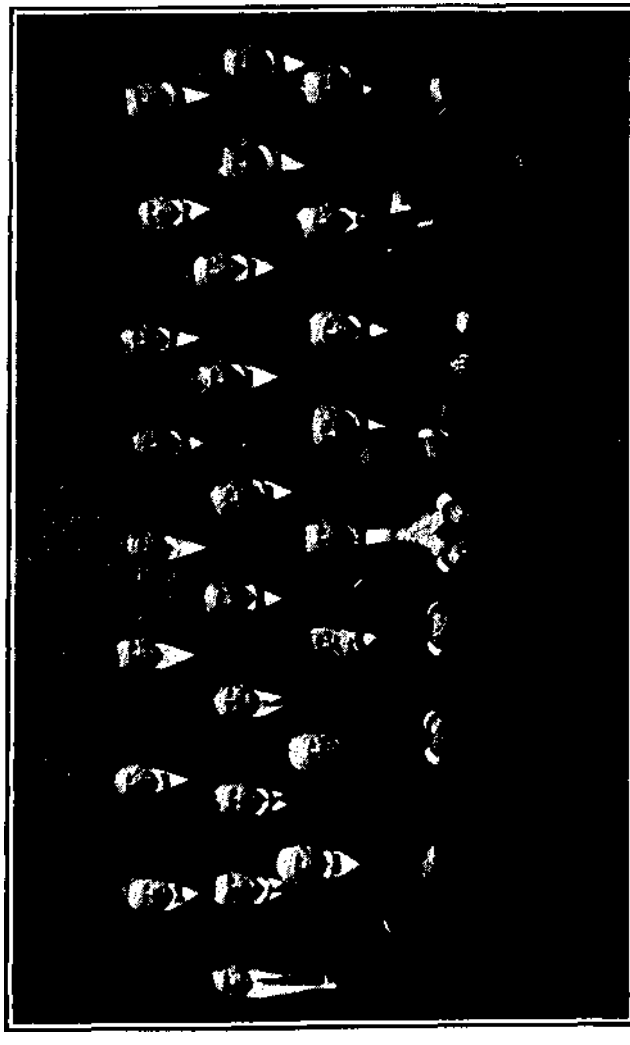
On the other hand, a little later an uninterrupted, unclouded, cordial relationship developed between our synod and Pastor Friedrich Brunn in Steeden, Nassau. The latter had already left the Nassau State Church in the forties of the last century for the sake of conscience and had founded a Free Lutheran congregation. Since he was not allowed to dare to hold public services, he had to have his people meet secretly in the evenings and at night to serve them. Performances at the Duke of Nassau earned him the answer that he should go to the devil. As if that were not enough, he was expelled from the country. He found temporary lodging with a friendly family on the other side of the border. But in the long run it did not work. Expelled from one country, not suffered in another, he went back to where he had come from. When he arrived, there was great commotion in the city. A revolution is

in progress. The result is religious freedom. A few years later the duke, who had given Brunn such a loving (?) notice, is dethroned by the Prussians. Now Brunn could build its parish unhindered. This



P. Friedrich Brunn.

Mann encouraged Walther, who had met him on a trip to Germany, to set up a proseminar for the local institutions. And Brunn willingly agreed. The first seven students were accommodated in the attic of the Steeden parsonage at Easter 1861.

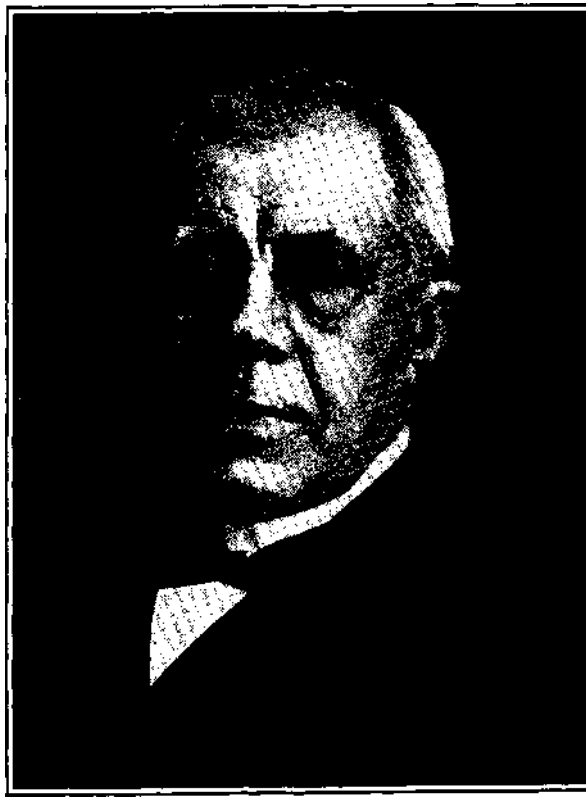


The pastors of the European Free Church.

In 1865 our synod built an annex to the church. Here, with great sacrifice on the part of its director, the institution continued until 1878. More than two hundred young men emerged from it, who completed their studies here and entered the service of the church. Individuals who were still taught by Brunn in the years 1881 to 1886 followed. Brunn's writings, among which his masterly explanation of the catechism is the most significant, have also found dissemination and a grateful reception here.

Particularly close ties bind us and the European Free Church, which is a fusion of the former Saxon and Danish Free Churches. When the Christ-deniers in Saxony had succeeded in introducing a vow formula instead of the pastors' oath of allegiance to all the confessional writings of the Lutheran Church, which only obliged the pastor to act to the best of his knowledge, the regional church had thus given up its Lutheran character. Recognizing this, the Christians in Dresden and Planitz formed "Lutheran Associations" that took it upon themselves to spread genuine Lutheranism. Since their petitions to the Ministry of Culture for the abolition of unhealthy doctrine and un-Lutheran customs were rejected, separate congregations were formed in Dresden and Planitz in 1871, which appointed Blessed Pastor Ruhland of Pleasant Ridge, III, as their pastor. The latter, in fellowship with the pastors Pastor Brunn and E. Eikmeier in Steeden, G. Stöckhardt in Planitz, C. Schneider in Frankenberg, H. Stallmann in Dresden, P. Kern in Chemnitz, W. Hübener in Dresden, W. Meyer in Krimmitschau and C. Hempfing in Allendorf near Wetzlar on August 16, 1876, the synod of the Evangelical Lutheran Free Church in Saxony and other states. The synod elected Ruhland as its first president. In 1879, the generally highly respected Pastor O. Willkomm became his successor. Later Pastor J. Kunstmann became the bearer of the office. The present president is Pastor O. Löffler. A solid journal, "Die Ev.-Luth. Freikirche", is the official organ of the synod. In addition

"Scripture and Confession" bears strong witness to the truth. Much blessing is bestowed by the "Schriftenverein" (Scripture Association), which exists in Germany and is concerned with the dissemination of genuine Lutheran books.



Dr. G. Stöckhardt.

In 1902, the brothers in Germany were visited by Dr. A. Gräbner, and the bond that connects us with the Saxon co-religionists as well as others, of whom we will speak later, became even stronger. In 1914, J. Kunstmann, the then president of the

Free Church, made a trip here and described the difficult conditions under which the brethren work over there, but also the fruit that, with God's help, their efforts are yielding. At present, the European Free Church counts about 5800

Dr. A. L. Gräbner.

souls, 24 pastors, 33 congregations and a larger number of preaching places, but whose members are scattered in hundreds of localities.

Due to the terrible world war that prevailed from 1914 to 1918, the connection with the Saxon Free Church was

completely prevented. But after the giant ring was ended, a commission consisting of Prof. L. Fürbringer of St. Louis, P. W. Hagen of Detroit, Mich. and Mr. W. Schlake of Chicago, III, was elected for the purpose of traveling to Europe, strengthening the co-religionists in their tribulations and assisting them, if possible, in the reorganization of things. Prof. Fürbringer was unfortunately prevented from making the trip by sudden serious illness of his wife. The other two embarked in July 1919 and happily reached their destination under God's protection. They were not only received with great joy everywhere, but their visit also brought rich blessings through the grace of the Lord.

In Alsace, which fell to France at the conclusion of the peace treaty, Pastor M. Willkomm, who had worked in Mulhouse for years, had to leave the country immediately. But instead of one of them, two pastors from here are now at work there: Fr. Müller und Paul Scherf. They are holding conferences with Pastor Lienhard, who is close to us, and other local pastors who are sympathetic to us, and they have good hopes for the future. Pastors from here are also preparing for the Erzgebirge and the Ruhr area in order to strengthen the hands of the brothers over there.

To assist the needy in Europe, a commission of our Synod is active in New York: Mr. Theodor H. Lamprecht, chairman; Pastor Chr. Merkel, secretary; Pastor O. H. Restin, administrator.

Since many letters, messages, inquiries and requests had come from over there, among others also from the Balkan states and from Poland, which could not be handled so well by letter, and since special conditions and the developing ecclesiastical situation made it seem more than desirable to have a person who was up to the great task act directly, Prof. W. H. T. Dau was asked to travel to Europe in order to take a look at the situation and, after gaining insight, to serve with advice and action. He left our shores in July 1921, accompanied by the blessings of many fellow Christians, who also

They also prayed to God to give grace to the important journey of our envoy. This prayer of the Christians did not remain unanswered. God has given grace to his journey and to the diligent and tireless work of Pros. Daus. He has been able to establish many connections that are important for the future and, under God's protection, he returned on Christmas of last year to continue his work among his fellow believers in Europe from here.

The emigration stations in Bremen and Hamburg, which were of great blessing for the welfare of the church, also formed a firm link between over there and over there. Already in the spring of 1848, candidate Schäfer settled in Bremen to take care of the emigrating Lutherans. In 1866, our synod also dealt with the establishment of a Jmmigrantenmission in New York. After its foundation, Pastor Stephanus Keyl presided over it most faithfully until his blessed death on December 15, 1905. FR. O. H. Restin followed him in the office and still serves in it. In the course of the years, a station was also opened in Baltimore, where Messrs W. Sallmann, Hermann Stürken and E. Totzke were active in turn, and at present Pastor R. Eirich is working, as well as in Philadelphia, where Pastor E. Totzke is now caring for the immigrants. Soon after its founding, our immigrant mission gained such confidence that commissions were formed for Bremen and Hamburg, each of which employed a man in these German port cities to work hand in hand with our missionary. In Hamburg, the commissioners were H. Tormählen (with V. L. Meyer as assistant) and W. Vopel. At present the mission is led by President O. Löffler. The leaders of the work in Bremen were Messrs. B. Ziegler, W. Vopel and W. Schmidt. The latter at that time bought a house at his own risk, which he furnished as a Christian hostel for emigrants. In the course of time, this had acquired such a good rus that an adjoining house could be bought and furnished for such guests, who have somewhat higher demands than emigrants usually do. Now Mr. F. Gillhoff is in Bremen.

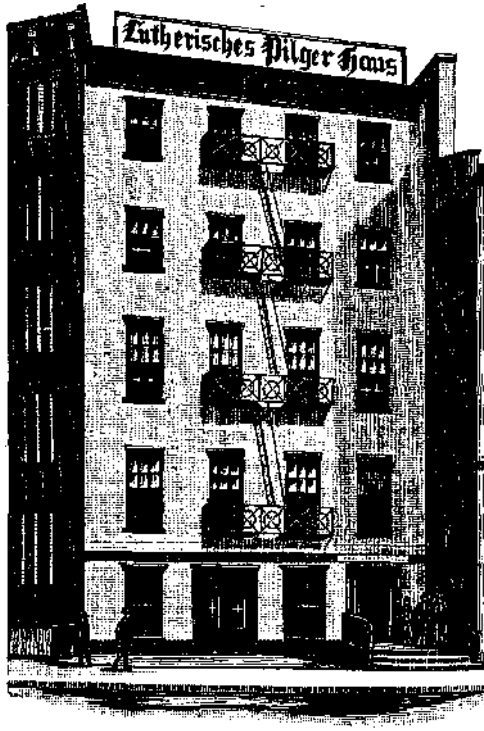
The mission in Bremen and Hamburg was placed under the jurisdiction of the Free Church in Saxony in 1899, which was to appoint a commission and report through it to our synod

Immigrant Missionary Stephen Keyl.

was requested. However, since this institution was not feasible under the prevailing conditions, it was cancelled three years later.

For many years, our synod in New York had

a separate building for the temporary reception and lodging of immigrants, called "Pilgrims' House." The management of this house was irresponsibly attacked by those who were not favorable to us; but no matter how hard domestic and foreign detractors strove to destroy our



The former "Pilgrim House" of our Immigrant Mission in New York.

missionaries and our "Pilgrim House" in discredit and to damage our connection with the overseas missions, the latter have not allowed themselves to be shaken in their trust in us by the nonsensical accusations of our enemies, but have worked in the most beautiful harmony with us. The immigrants and emigrants have been blessed. Not thousands, but tens and hundreds of thousands have come under

the advice, assistance, protection and spiritual encouragement of the missionaries here and there.

In August 1917, after more than thirty years of use, our "Pilgrim House" in New York was sold; but the proceeds, according to the provision of the Synod, are not to be used other than for immigrant and emigrant missions. Also, if possible, an extension of the Immigrant Missions is provided for. In the case of a strong emigration from Europe to South America, also from there with the missionaries in European rabbit cities will be worked together for the welfare of the pilgrims.

In Denmark, the great and continuing abuse of the Word of God and the sacraments by the state church led to the founding of a free church. This was done by the fact that N. P. Grunnet founded the first free Lutheran congregation in Copenhagen on November 4, 1855. In addition, ten smaller congregations were formed in the provinces. In 1882, the above-mentioned became aware of the Free Church in Saxony from the fellow believers there, as well as of our synod. Since then both have been in contact with the Danish Free Church. Under the presidency of J. M. Michael, who succeeded Pastor Grunnet, the confessional Danes, who are only a small group, united with the Saxon Free Church about a decade ago.

We also count the Hermannsburg Free Church among our overseas allies. In 1890 a number of pastors and congregations had separated from the Hermannsburg church fellowship, known through missions, for the sake of false doctrine and founded their own small synod. After thorough doctrinal discussions, complete unity of faith had emerged between the Saxon and Hermannsburg Free Churches. At the meeting of the Free Church of Saxony and other states in July 1896, the latter entered into church, communion and pulpit fellowship with the Hermannsburg Free Church. Through this covenant the members of the latter, whose president is P. W. Wöhling, have also become our brothers. And the fellowship of faith becomes

also expressed by both sides in different ways, by word and deed.

In London, England, in 1896, a small group of Lutherans approached our synod for a pastor. The request was gladly granted. In the fall, the Sendling began his work at the Immanuel congregation in Kentish Town, in the northwest of the overseas metropolis. Soon the congregation, filled with burning missionary zeal, established a preaching station in South Tottenham, in the northern quarter of London. A few years later, this area received its own pastor and teacher. In 1901, a preaching station was also begun in Woolwich, in the far east end of the city. Two schools that had been established seemed to have a promising future until difficulties were placed upon them from without, whereupon they declined and finally folded. Woolwich also met this fate. When the World War broke out, we had only one pastor left in London. The war years brought much horror and hard times for him as well as for the congregation. In 1921 London became vacant, but a replacement was provided by the appointment of a candidate supplied by our synod.

Even further away than Europe we have faithful, dear fellow fighters for the truth: in Australia and New Zealand. Almost simultaneously with the emigration of Saxon Lutherans to America in 1838, a group of Lutheran Germans moved to Australia for the sake of their faith and confession. In October 1839 they founded a congregation in Hahndorf. It numbered 52 families and held its first open-air worship service. The obstacles that the Australian immigrants had to overcome were quite similar to those of their fellow believers here. At first the fathers had no contact with each other, but for a long time from 1881 pastors from our circles were called to Australia, and boys from the Australian synod came here to study from our institutions. Even more than before, the two synods have become close through a visit paid by the outstanding, now blessed man of God, Dr. A.

Gräbner made in the interest of church affairs. During his stay in Australia, the synods, whose then president was P. J. Hamann, the successor of Pastors Ph. J. Öfter and Strempel, exchanged greetings. "That was the first time since the creation of the world," said Dr. Gräbner, "that two orthodox church bodies assembled on different halves of the earth at the same time exchanged greetings across the equator." Upon his return, he described the great need of his fellow believers in the other hemisphere and endorsed their petitions with exceedingly warm words. The Synod now granted help both to the South Australian Synod in its mission work and to the Hermannsburg Free Church in the mission among the fellow believers and among the Maori or New Zealanders, thus testifying to the unity of faith with action. The magazine of the brethren in those far-off lands is called *The Australian Lutheran.* Since 1903 the synod has its own seminary there. It was first located in Murtoa, Victoria, but was soon moved to the capital Adelaide. The director of the same is Pros. F. Gräbner, next to whom since 1907 Pros. G. Koch and since a little later Pros. M. T. Winkler since a little later. The present president, Pastor Th. Nickel, has been here several times for a visit, which has strengthened the bond of the fellowship.

Let us now take a closer look at New Zealand, which is not too far from Australia. After two missionaries had been sent to New Zealand about ten years earlier at the request of the Hermannsburg Free Church, in 1902 pastors working there, one of whom was active among the heathen Maori, submitted another request for messengers of peace to our synod, which was granted. As a result, in 1905 the above-mentioned Free Church entrusted our Synod with the direction of the work from this area. In 1914, however, the brethren in New Zealand were advised to join the sister synod in Australia, which was done. Nevertheless, one takes an intimate interest in the welfare of both sides.

People who are also chained to us by bonds of faith and are closer to us locally are in South America. In 1899, it was testified to the Synod assembled at that time that a strong German immigration had begun in South America; to this end, a direct appeal had been made to the Synod to take up church work there. Brutschin, a Lutheran preacher in Brazil, who had read the writings of our Synod and wished to return to Germany, his original home, because of his broken health, had asked our Synod to take over his congregations. As a result, Pastor C. J. Broders had been sent to Brazil as a prospector. On March 1, 1901, after the ship that had already sailed had been towed back to port by another steamer due to the machinery being disabled in a violent storm, he traveled to his destination to inspect the field. Four congregations desired to be supplied with pastors. Pastor W. Mahler was the first to be called. After a short time, five areas in Rio Grande do Sul were to be filled with pastors, namely, in the northeast in the area of the old colonies at Sao Leopolds, the parish of Estancia Velha, where Pastor Brutschin had stood; four parishes in the southern part of the state at Sao Lourenço; five parishes in the northwest at Rincao Sao Pedro and Jaguary; in the northwest, in the immigration area, the parish of Rincao dos Balles; one parish in the heart of the state, in the city of Porto Alegre.

In April 1904, Blessed Pastor L. Lochner made a visitation trip to Brazil on behalf of the Synod. The mission territory was now divided into three conference districts: Sao Lourenço, Porto Alegre and the Northwest District. Already on June 23, 1904, the Brazilian District came into being in Pastor Harders' congregation in Rincao Sao Pedro. 14 pastors, 10 congregations and 1 teacher met to form it. Pastor Wm. Mahler was elected president. The well edited newspaper published by the district is called "Ev.-Luth. Kirchenblatt für Südamerika".

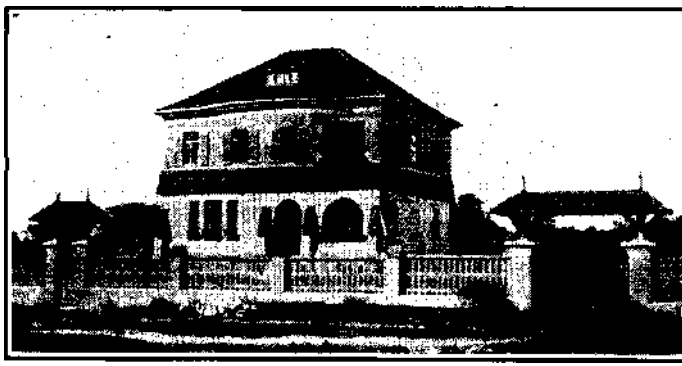
The salary of the missionaries was initially very low, and it really took self-denial to leave home and friendship to serve the church in such poor conditions; but God always made people who had experienced Jesus's mercy on themselves willing to do so. Not only in cities, but also in the virgin forests, where there are no roads, but only bridle paths and narrow trails, the Gospel of the free grace of God in Christ was and is preached. When the missionaries first came there, there were many spiritual vagrants, and our missionaries were suspected and scorned as political agents, as sectarians and people-suckers. But in spite of all obstacles, the work of the Lord under his protection has had its blessed progress.

In 1908, during his stay there, President Mahler made a round trip to make the local circles of our synod better acquainted with the work in Brazil. This did not remain without fruit. In 1915, the General President, Dr. F. Pfotenhauer, visited the mission area and served with good advice. His report greatly increased interest in the work in South America.

At an early stage, an attempt had been made to train preachers and teachers by opening a small institute in the middle of a congregation in the jungle. However, it became apparent that it could not thrive in the place first chosen. Therefore, after a short interruption, a house was rented in Porto Alegre and on May 1, 1907, teaching began again. Prof. E. C. Wegehaupt was the house father. President Mahler assisted with the teaching. In 1911, a modest institution building of its own was erected and a force was added to the professors already in office. In 1915 the first local candidates, six in number, were appointed. In the same year Prof. J. Kunstmann became the president of the institute. In 1920 District President E.J. Müller came to the General Synod to present the need for a new seminary building. Thereupon the purchase of a villa situated in a more suitable part of the city was approved. According to

The newly acquired institution building was occupied at the beginning of the next year. - Since 1920, a mission among the Lusobrazilians in Lagoa Vermelha has also been started, which is conducted in the Portuguese language and is visibly blessed by God. Work in other fields of the kind is in prospect.

After five years of activity in Brazil, the mission-zealous pastors advanced to Argentina. Here Buenos Aires is the starting point of the undertakings. More than thirty congregations have already been planted in the Pampa Central.



The new seminar building in Porto Alegre.

been collected. The pastors find little at home. They sometimes serve a number of mission stations scattered over a large area. A deplorable state of affairs is that the tenants who form the congregations are often forced, after a short stay in one place, to move to another far away. Nevertheless, with God's help, things are moving forward briskly, and the missionaries, who are waiting with much renunciation of their service, are not discouraged, but rejoice as often as the much longed-for auxiliaries follow them.

The missionary staff in South America, including the professors at the seminary, comprises 43 pastors, whose number will be increased by 13 in the near future. 31 congregations belong to

belong to the synod. In addition to these, there are 57 unaffiliated members of the synod and 62 preaching places, in round figures a total of about 2200 souls, who are under the care of our synod and on whom it acts according to the word: "Receive one another, just as Christ received you for the praise of God!

Chicago, III. P. Aug. Burgdorf.

The heathen mission of our synod. [ToC]

The Gentiles will walk in your light. Isa. 60, 3.

At the second meeting of the Synod (1848), a motion was made and approved to begin a mission among the Indians in the territory of Oregon. However, the execution of the idea, which was held for a long time, was impossible at that time because of the war unrest there and also later. However, the congregations that made up the synod were already involved in an Indian mission at that time. In April 1845, a colony of faithful and zealous Lutheran Christians was sent to North America by the well-known pastor Löhe in Neuendettelsau, Bavaria, with the express purpose of becoming the center of an Indian mission. The leader of these missionaries was F. A. Crämer, who was later so highly deserving of the synod. He was to be pastor of the colonists and at the same time Indian missionary; and as soon as the colony at the chosen place Frankenmuth had established itself in the most makeshift manner, Crämer began his missionary work. He visited the Indians living about 25 miles from Frankenmuth, but soon also those farther away. In Frankenmuth he opened a school for Indian children, whose number soon increased to 17, later to 30 to 32, and his zealous preaching of the gospel had the success that he was able to baptize three adults, a young man and his two sisters, on the third Christmas Day of 1846.

In sending out the colonists, Löhe had made use of the advisory board of the president of the then already existing synod of Michigan, which was called Lutheran, but was not free of unionist nature. Crämer and his companions, however, were convinced, faithful Lutherans and had also been expressly committed to the Lutheran confession by Löhe. Therefore, they raised their voices against what contradicted the confession, and because their protest was not heeded at all by the synod, Crämer resigned from the Michigan Synod with his companions Lochner and the pastors Hattstädt and Trautmann, and all four joined the synod of Missouri, Ohio and other states, which was being founded at that time, and which now naturally participated in the missionary work founded by Löhe.

In Frankenmuth, however, it soon became apparent that Crämer alone could not sufficiently fulfill the two offices of pastor and missionary. Therefore, he asked Löhe to send him an assistant, and through Löhe's mediation, the leadership of the Evangelical Lutheran Mission, which was still in Dresden at that time, sent Baierlein, a missionary candidate who had been trained for India, as their missionary. However, he was only active in Frankenmuth for a short time. Then he went to the place where the Indians lived and founded the Bethany Station in their midst. The request addressed to Pastor Löhe to hand over the Frankenmuth station to the synod resulted in Bethany also being ceded to the synod by the college of the Leipzig mission on Löhe's advice. Frankenmuth, of course, receded more and more after the founding of Bethany, and when Crämer accepted the call to the seminary in Fort Wayne in 1850, it ceased to be a mission station altogether.

The Lutheran mission among the Indians had to complain about two great obstacles at that time and also later. Methodist preachers, who often only outwardly tried to win the Indians for their congregation, did not hesitate to use the crudest lies and slander to inhibit the influence of the Lutheran mission,

and the merchants, especially the sellers of brandy, did untold damage to the mission through their trade. In the meantime, the work expanded. Baierlein received an assistant in the Leipzig missionary Mießler, and the synod of Michigan offered to cede its two stations Sibewaiing and Shibayongk to our synod. The two missionaries Auch and Maier, however, who served these two stations and completely shared the doctrinal position of the Missouri Synod, entered their service.

At first, there was great joy over the winning of the two fields of work. The Indians in Sibewaiing "at least gave reason for hope"; about Shibayongk, however, it was believed that the paganism there had been overcome. But soon the mission was dealt a heavy blow by the sudden death of Missionary Maier, and Missionary Auch now had to take over both stations. While the hopes for Sibewaiing dwindled more and more due to the insensitivity and indifference of the Indians, so that the station had to be abandoned, the Indians in Shibayongk fell away completely unexpectedly, so that Missionary Auch took over a German congregation.

In Bethany, as missionary Baierlein reported, the small congregation had increased to 60 souls in the course of several years. But in 1853 he was called back by the missionary college in Leipzig, because they needed his services in India. Mießler became his successor and received an assistant, mainly for the school, in Röder, a pupil of the seminary in Fort Wayne. The latter, however, soon accepted a pastorate, and Mießler stood alone in the only remaining station.

In order to counter the wanderlust of the Indians and to accustom them to permanent residences, land had been purchased by the Mission Commission, which the Indians could acquire as property under very easy conditions. This succeeded to a certain extent. The government, however, proceeded to push the Indians further back, and offered them a larger tract of land as freehold in Isabella County farther north. This offer was gradually

Accepted by all the Indians in Bethany, Mießler followed them to their new place of residence. There, however, the congregation disintegrated more and more, so that the missionary finally accepted a position as a state teacher in order to at least remain in contact with the youth.

When Bethany had become the only station, the synod thought of missionizing elsewhere among the Indians, and chose the territory of Minnesota for this purpose, because the Indians there belonged to the same tribe as those in Michigan. Pastor Clöter of Saginaw agreed to take up the work there, and after a long search, the Gabitawigama station was founded. The very beginning there, however, was not encouraging. The Indians, who had asked very urgently for teachers during the previous exploration of the area, were now very indifferent - the same experience is often made in other missions - and missionary Clöter had a difficult time. During an Indian uprising, which had as its goal the murder of all whites in the area, the Gabitawigama station was completely destroyed, and the missionary was only saved by the fact that a well-meaning Indian, who had come to warn him, urged him to flee in haste.

Rebuilding the destroyed and completely looted station did not seem advisable. A new beginning was made at Crowning, however, and Clöter was encouraged to take up the work once more with all self-denial. But all his efforts were thwarted by the fact that the government removed the Indians living there and transferred them to two different areas.

Missionary Mießler's last efforts for the youth were also brought to an end by the children of his school going astray, and so nothing else could happen than that the commission appointed by the synod to decide on this matter declared in 1862 "that the stations of missionaries Mießler and Clöter are to be regarded as suspended for the time being, since the effectiveness of both is limited by the measures of the government on the one hand and by

the unresponsiveness, inconstancy, and ingratitude of the Indians, on the other hand, was for now completely inhibited."

This mission to the Indians was undertaken with the awareness that the Gospel was being carried to a dying people on its way to death. This was done with much love and sacrifice, especially on the part of the tireless, still hopeful president of the commission, the venerable Pastor Ferdinand Sievers Sr. The promise, however, that the word shall not return empty, applies here as well. Even under these poor circumstances, evidence of right knowledge and Christian walk could always be perceived. And when that old Indian, who asked the missionary for a picture of the crucified, answered the missionary's question as to why he wanted it, he said that, since he could not read the Bible, he wanted the picture to remind him of what he had heard from the missionary, and then he wanted to go in spirit to Golgotha and thank the Savior for what he had done for him, then this is surely a real fruit of the preaching of the gospel. By the way, success in numbers is not the standard that applies in the kingdom of God.

The Indian mission issued in 1868 "for the time being" has not been resumed in Michigan since then; but it has revived in another place. In 1899, Pastor Th. Nickel informed the Synod of Delegates that he had been preaching at Red Springs, Wis. on the reservation formerly maintained by the Presbyterians, but now entirely abandoned, of the Stockbridge Indians, all of whom understood the English language, since April of the preceding year, and that he had been joyfully received by them and asked to continue to supply them with the preaching of the divine word. His request that the Synod take care of these people was granted, and the appointment of a preacher of his own was decided. Since the first one to be appointed, Candidate Larsen, resigned before the end of a year due to illness, Pastor R. Kretzmann was appointed, under whose direction a school was also established and the congregation increased considerably within the next few years, so that the synod decided to appoint a teacher. At the same time

The funds for the feeding of the students, which had become necessary due to the example of the government schools, were also granted. A station was also established at another place, called Zoar, under the direction of Missionary Larsen, who had been employed earlier. The school at Red Springs, however, was in great need, and because two successively appointed teachers resigned because of the great difficulty of caring for the children, it had to be maintained by the employment of an Indian girl.

After six years of faithful service, Missionary Kretzmann felt compelled to accept a call to the pastorate, and in order to keep the station, it seemed necessary to call Missionary Larsen from Zoar to Red Springs. The work continued under all kinds of difficulties during the next years, and the reports given to the synod made it advisable to have the conditions closely examined by a special commission. In 1917, the commission reported that some improvements had been made, but that a larger building was needed to properly house the children, for which the sum of $26,000 was approved. Since Missionary Larsen had resigned from his office, Pastor Günther was recruited after being called several times, but unfortunately he was only able to serve for a short time due to illness. His successor was Otis Lang, who had joined him before. Through the faithful work of these two men, the station had made very gratifying progress. Church attendance was good, and the number of students had not only increased considerably under teacher Peetzke's leadership, who was assisted by Miss Ina Kempff for the lower classes, but school attendance had also improved much.

Unfortunately, as was reported at the last synod, Missionary Lang had to give up his work because of his and his wife's health, and he was replaced by Missionary Tjernagel, who had already served as such in Alaska. Since teacher Peetzke was drafted for military service in 1918, the school made do with female teachers and students. - The approved new building, however, could not be built so soon,

It was not possible to start work on the new building until later than had been hoped, because the collection of funds was proceeding too slowly, but also because it was impossible to carry out the work according to the present plan with the prices of all building materials having risen so high. However, as the number of students increased from 100, the need for more space became more and more imperative. The commission therefore decided to start the construction according to a modified plan. This was approved by the Synod, and the building is now complete.

In addition to Red Springs, two other places hold fortnightly services, which are well attended.

The new boarding school building at our Indian Mission to Red Springs, Wis.

and offer the prospect of an increase in the number of students. May God grant that the Indian mission of our synod, revived in another place and among another tribe, may bring many more blessings to this dying people!

When the mission among the Indians came to an end in 1868, the synod was not active in the field of the heathen mission for a long time. However, gifts were always collected for this purpose, most of which went to the Hermannsburg and Leipzig missions. The connection with these mission societies, however, ceased in the middle of the seventies, and although in the meantime a successful mission among the largely still heathen Negroes of our country had been established, the synod was not able to continue its work.

the desire for missionary work in a heathen country became more and more active in the synod, and especially the noble, warm-hearted Ferdinand Sievers Sr. did not tire of encouraging this at every opportunity. Therefore, when the Synod of Delegates, meeting in St. Louis in 1893, received this request from all districts, a Commission for Heathen Missions was elected with the task of starting work in Japan as a suitable mission field. The execution of this commission was at first made impossible by the war between China and Japan. However, while waiting for better times to begin the work in Japan, we were quite unexpectedly pointed to another mission field. At the end of 1893, the two missionaries Näther and Mohn were dismissed from the Leipzig mission in South India because they resolutely stood up for the inerrancy of the Holy Scriptures. Our brethren of the Saxon Free Church became acquainted with them and submitted to us the question whether these men, who would be willing to continue to serve as missionaries, should not be sent again to India by our Synod, and the Missionary Commission decided to submit this question to the districts. Since all agreed, Näther and Mohn were invited to come over. As it appeared that they were in complete agreement with us in faith and confession, they were deputized as our Gentile messengers to India in October, 1894, at the synodical meeting of the Western District at St. Charles, Mo.

Missionary Mohn had to stay in Germany for some time because of his weakened health. Näther, however, left toward the end of the year and arrived in India on January 29, 1895. After making detailed inquiries about suitable places, he decided to begin his work in Krishnagiri, a town of 9,000 to 10,000 inhabitants. His first intention was to open a school. He soon succeeded in doing so, and both inside and outside the school he witnessed to the salvation in Christ with great zeal. After a short time he found a co-worker in missionary G. Kellerbauer, who soon after Näther's return to India left the-

The same reason for which the latter had been relieved, he resigned from the Leipzig mission. In the following year (1906), Mohn returned to India and founded a second station in Ambur, a city of about 10,000 inhabitants located about thirty miles from Krishnagiri, on the railroad which at that time alone led from Madras to the south. A fourth missionary, R. Freche, who had left the Leipzig mission, asked to be accepted by us, which was granted after a thorough examination. His field of work became the city of Vaniyambadi, located on the same railroad, about ten miles from Ambur, inhabited by about 20,000 Hindus and Mohammedans. Soon it turned out to be profitable to establish a station for Missionary Kellerhauer as well, and the choice fell on the small town of Bargur, nine miles away from Krishnagiri.

Thus we now had four missionaries in four stations. A school was established in each ward, and in these four schools, by the end of 1897, about 125 students were being taught, first in the secular subjects appropriate to Indian schools, but daily also in the main points of Christian doctrine. Many parents objected to this and began to withdraw their children from the schools. All kinds of rumors were spread that the missionaries had evil intentions with the children, wanted to turn them into Christians by force, or even sell them to Europe, and so on. In the face of such talk, however, our missionaries told the people quite openly that they did indeed intend to win the children and, where possible, themselves for Christ, but that no one need fear any coercion or deception. This won the trust of the parents, the number of students increased again, and the missionaries had ample opportunity to sow the seed of the Word in the hearts of many children.

Above this school work, for which native teachers were hired for the secular subjects as soon as it was possible, the main work of the missionaries was to teach adults the

It was not neglected to preach the gospel; rather, it was eagerly pursued, but at first without any visible success for a long time. Those were difficult days for our brothers standing alone in the distant land of the Gentiles. But they knew that the mission is a work of faith and patience, and they continued their work of patience until the sixth year. There it began to bear visible fruit, first in the school. One boy, who had attended Missionary Mohn's school from the beginning and had by now reached about eighteen years of age, desired to be baptized. He was soon followed by three other students, and not long after, 11 Gentiles were baptized, so that we had a congregation of 15 souls. By taking in two teachers from another missionary society and their families, a congregation of 8 souls was formed in Krishnagiri, and in Vaniyambadi, after some time, Missionary Freche had 22 souls under his care. Thus, with heartfelt thanks to God, we could rejoice in the flourishing of our mission.

It was around this time that the missionaries' oft-repeated request to send out new workers was finally fulfilled. Quite a number of callings had been issued by the commission to young pastors and candidates, but none had the desired success. In 1900, however, candidate A. Hübener from our seminary in St. Louis was ready to go to India. He was followed in 1902 by Pastor G. Naumann and Candidate F. Forster. The year 1904 was a difficult year for the mission. Due to the prevailing plague, school work in Krishnagiri was completely impossible for a long time, and the plague also robbed us of the extremely faithful and amazingly diligent missionary Näther. We received a replacement for him in the candidate H. Nau, who was seconded to the synod in Detroit in 1905, and two years later the candidate Th. Gutknecht followed the call to India.

Around this time (1907) an expansion of our mission area took place. In the very south of India, in the country of Travancore, ruled by an indigenous prince, there was an independent congregation not connected with any mission.

The missionaries were approached by a congregation that asked us to provide them with spiritual care. At their head was a very well-instructed native preacher. Since there was no reason to refuse the request, missionary A. Hübener was sent there. He found a crowd of 140 people, partly baptized Christians, partly those who had already been with the congregation for a long time, and partly also pagans who were willing to join.

Our first missionaries in India.

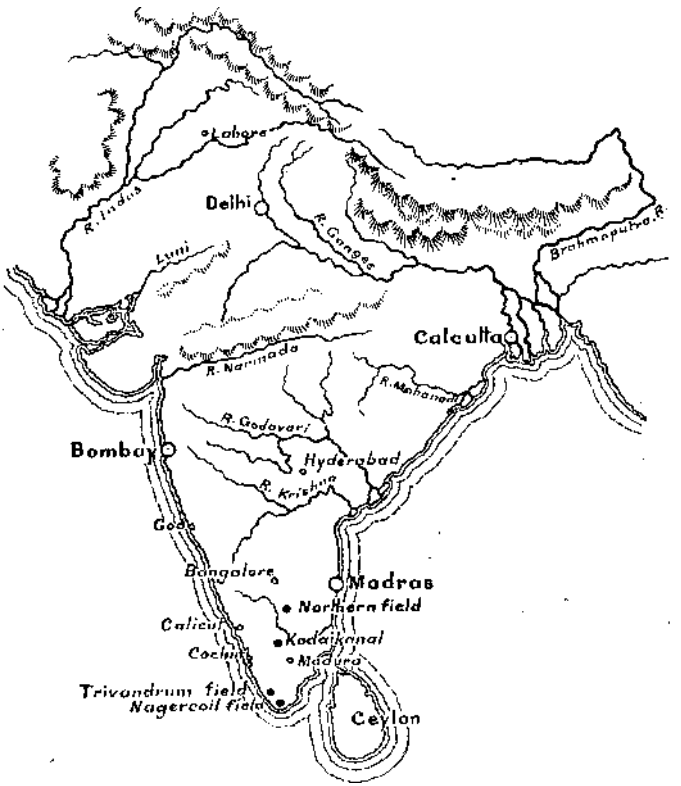
G. Cellar builder. **G.** Naumann.
J. Poppy. R. Freche. Th. Näther.
F. Forester. A. Hübener.

had declared to receive Christian instruction and to be baptized. After careful instruction, Missionary Hübener baptized 40 people. After some time, the congregation consisted of 81 baptized persons with a school of 40 children. The residence of the congregation is the village of Vadasery, near the town of Nagercoil.

The state of our Indian mission at that time was: 8 missionaries in 5 stations. The number of indigenous Christians was 133. A number of catechumens were in the

Baptism classes, and in 18 schools 836 children, mostly pagans, were taught.

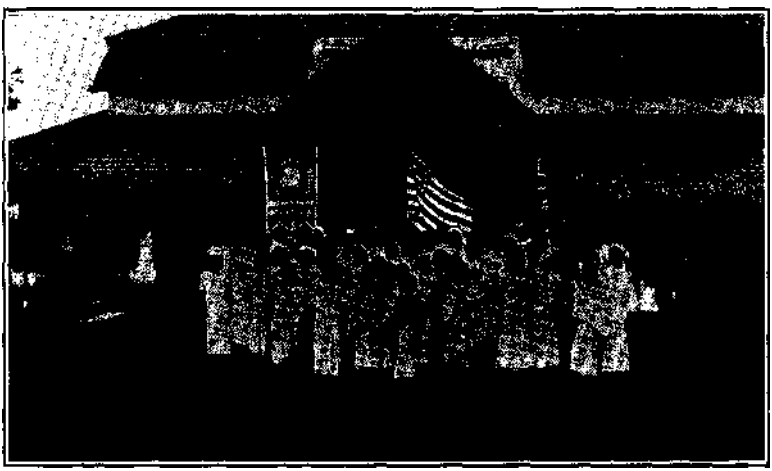
The following seven years brought a gratifying growth. The number of missionaries increased considerably. In the



Map of India showing our northern mission area, our southern mission area near Nagercoil and Trivandrum, and our mountain home in Kodaikanal.

In 1909 Pastor G. Hübener was sent out, in 1910 Pastor F. R. Zucker and candidate G. Küchle. Missionary Forster, who had returned to America, was replaced by candidate H. Stallmann. He was followed in 1912 by candidates Harms and

Lutz and in the next year Ehlers, Görß and Williems. During this time, the work had expanded significantly. In Ambur, a missionary had been appointed for the school, which was similar to a local high school, and thus a new station had been founded. In Nagercoil, an institute for the training of native teachers and catechists had been established, the ultimate goal of which is to recruit preachers. From Nagercoil, Missionary Nau was active in the areas served by Malayalen

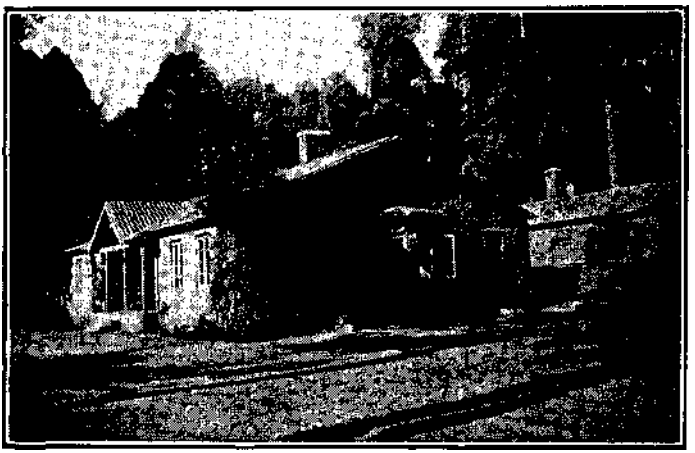


Institute for the training of native teachers and catechists in Nagercoil, including students.

The missionaries had moved to the inhabited part of the country and had started their work near the capital Trivandrum. Thus, 15 missionaries worked in seven stations with nearly 40 outlying places. The number of baptized Christians was 675, the number of catechumens 1321; in 41 schools there were 1717 pupils, among them 193 baptized Christian children. The number of Lutheran teachers was 26, 16 belonged to other Christian communities, and 38 were pagans, often those who had studied in our schools. Towards the end and soon after the end of this period, however, we had to mourn the loss of the two capable missionaries Mohn and Kellerbauer. The

the former was compelled to leave India by the health of his children, and Kellerbauer died while on leave in his native country.

A very valuable gift was given to our mission during this time. The necessity to remove the children in their sixth or seventh year from the influence of the Indian climate in the hot plains and to send them home for their education was, as everywhere, also felt by our missionaries as a very heavy sacrifice. Therefore



Residence on our mountain home in Kodaikanal, East India.

The proposal was made to acquire a property on the cooler mountains in order to have the children educated there up to the age of twelve. At the same time, a rest home for the missionary families was to be procured. The request to contribute to this purpose was most willingly met by the synod, especially by the women, and very soon a beautiful property in Kodaikanal on the Putney Hills could be acquired, which our missionary families are most gratefully looking forward to. Unfortunately, Mr. Lorey, who had been willing to take over the administration of our mountain home and a part of the teaching of the

The English government did not allow him to take over the children. But now, God willing, the Bergheim will soon receive its administrator and teacher of the missionary children in teacher Paul Bachmann. On March 10 of this year, he and his wife began their journey to India.

Due to the world war that broke out in 1914, however, our missionary work was greatly hindered and damaged. The missionaries A. Hübener and Williems were interned, the others stationed in English territory were placed under strict supervision. Not long after, the two mentioned and Missionary H. Stallmann were taken to Germany. Missionary Freche, after being detained for several weeks on furlough in Hong Kong, came to America. Thus we had only 9 missionaries left. But the missionary work had still had a gratifying progress. The number of native Christians had increased to 1378, the number of baptized students to 429, the number of catechumens to 1756, and there was progress in many other respects, especially in the Trivandrum area. It was also possible to send out two new workers, Pastor Hamann from New York, who was to take over mainly the school in Ambur, and Candidate Ludwig. Now, however, the number of missionaries decreased more and more. Missionary Naumann, who had come on leave, could not return to India because of his family. Missionary Harms, who felt compelled to come to America for a short time, was kept back an unduly long time by ever new delays in his departure. Missionary Küchle was forced by his wife's illness to begin his journey home. At that time we also suffered the heavy loss that the young, hopeful missionary Ludwig was snatched from us by death. In the following year (1919), Missionary G. Hübener took his long-deserved vacation, as did Missionary F. R. Zucker. Thus only four missionaries remained: Ehlers, Görtz, Hamann and Lutz. Since all attempts of the commission to send out someone again from here were in vain, they addressed the request for help to the brothers in Australia, from where then the young Pastor E. A. Noffze entered the service of our Synod. But at the Four

number of workers it remained after all, because Missionary Lutz has now also taken his vacation.

In these last difficult years, our missionaries had to be concerned above all with maintaining what they had gained, and many requests for schools and preaching from entire villages could not be fulfilled. But while the spatial expansion of the work area had to be omitted, the existence of the mission was, thanks be to God, not only

Our mission workers now working in India.
From left to right, standing: Missionaries Noffze, Heckel, Harms, Kauffeld, Ehlers; seated: Missionaries Fritze, Görß, Hamann, Küchle.

but the number of baptized Christians has even increased considerably. But now, we can say with a grateful heart, the way to India is open again, and the time of need is therefore over. On the last day of 1921, the missionaries G. Küchle and Harms, accompanied by P. Heckel from New York and the candidate P. Kauffeld, who was followed some months later by candidate A. Fritze, started their return journey to India and with them also Miss L. Ellerman. Ellerman, who is assisted by Miss Georgi from Brooklyn. For this purpose it is especially

We are pleased that Dr. Döderlein from Chicago has made the noble decision to dedicate his services to the mission for two years, in order to get the so beneficial medical mission in our Indian field of work going in association with two capable nurses. Since six candidates from our seminary in St. Louis accepted the call to the Indian mission in May of last year and have already arrived in India, and also the two Mis

Our first missionary to China, Pastor E. L. Arndt, with three assistants and four baptized adults.

sionaries who had been here on leave have returned, we may hope that with God's help the work in India will take a new upswing and have a blessed progress.

In 1917, the synod's missionary work extended to China. At the instigation of the former Professor E. Arndt of St. Paul, a missionary society for China had been formed in the circles of the Synodal Conference, in whose name Arndt founded a station about ten years ago in Hankow in the province of Hupeh, in the southern part of China, and, as soon as he had sufficient knowledge of the language

He established several schools and also preached diligently to the pagans. After several years he received an assistant to Missionary Riedel. However, the Society now sought connection to a larger body and offered its mission field first to our Synod and then to the Synodal Conference. Since the latter decided to recommend the matter to the individual synods for deliberation, and since it is better if only one

One of our mission schools in Hanlow, China.

Synod runs such a missionary work for itself, so this China mission was taken over by our Synod. Since then 6 missionaries have gone out to China: Arndt Jr, H. Bentrup, A. H. Gebhardt, H. Gihring, L. Meyer and L. Schwartzkopf, of whom, however, Arndt left again to train as a doctor. The conditions in Hankow, however, now made it desirable to look for a new field of work, and the brothers sent out on clientele believed they had found a suitable field not yet worked in Shihnanfu, in the southwestern part of Hupeh Province. Thither

The three missionaries Riedel, Gihring and Gebhardt have now moved to Hankow and are trying to gain a firm foothold there. - In Hankow there has been no lack of difficulties and disappointments over the years. But 69 souls have been won, and in 12 schools 427 children are taught by 2 missionaries and 13 assistants. - New workers were also sent to China last year.

The brief overview given here shows that, thank God, things are going well in our three mission fields among the Gentiles, and that especially in India the future seems bright after cloudy times. This should also be an encouragement for us to carry out the work of the Lord with renewed zeal and increased willingness to sacrifice. May He Himself, who came to seek what was lost, work in us so that, God willing, through our service many may come out of darkness to His blessed light!

Fort Wayne, Ind. prof. f. Zucker, d. d.

Our Negro Mission. [ToC]

Mohrenland will stretch out its hands to God. Ps. 68, 32.

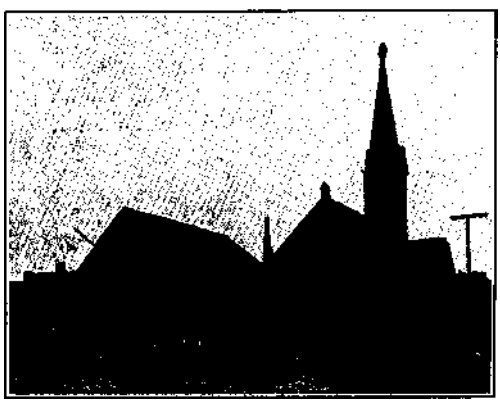
In the year in which our Missouri Synod celebrated its silver jubilee, it joined with other orthodox synods in this country in forming the Lutheran Synodical Conference of North America, whose purpose is to maintain unity of mind, exercise mutual vigilance over doctrine and practice, and jointly engage in heathen mission. When the Synodical Conference assembled at Fort Wayne, Ind. in 1877, it was unanimously and joyfully resolved "to commence and carry on a heathen mission, and that for now among the heathen or yet religiously neglected and abandoned Negroes of this country." Blessed Dr. Walther had earlier encouraged his listeners in St. Louis to such a mission in an Epiphany sermon with the following words: "Keep your hearts unmoved when you hear that hundreds of thousands of the

poor blacks of our country have been freed from bodily slavery, but for the most part live in a much more terrible slavery, namely in the slavery of the devil? Then you are still like those who, while their brethren cry for help in a burning house, calmly watch them perish miserably in the flames, or who, while their brethren wrestle with death in the floods of a river, do not move a saving hand, cheerfully mewling away on the shore and heartlessly watching the wretched swallow the deep. Alas and woe upon you for eternity if you remain in such a state of ghastly unkindness!"

Of the bountiful gifts with which the Negro Mission has been supported up to the present time, over 90 per cent have flowed from our Synod. The approximately 145 white professors, pastors and teachers who have been in the service of this mission during these forty-five years have all come from our synod. The members of the commission under whose leadership the Negro Mission has been have all been members of our synod, among them such men as P. J. F. Bünger, Dr. Franz Pieper, Prof. L. Fürbringer, President J. J. Bernthal, Prof. G. Mezger, Prof. Theo. Gräbner and others. So it is quite fitting that in this jubilee book, to the glory of our God, we briefly recount what great things He has done through our mission among the Moors in North America.

The first missionary to be sent out was Pastor Johann Friedrich Döscher. His solemn ordination occurred on October 16, 1877, on the occasion of the meeting of the Western District of our Synod at Altenburg, Perry Co, Mo. Memphis, Tenn. was his first destination. There he preached to some Negroes, and then removed to Little Rock, Ark. where he remained until January, 1878. He began his blessed work there with three boys and two girls. The Sunday school, with 51 pupils, was continued after his onward journey by members of the white congregation. His successor, Candidate Frederick Berg, was able to establish our first Negro congregation with four persons as early as July 3, 1878: Leaborn Jones together with his wife, Lea Jones, Joseph Lewis and Mary Williams. Lea Jones died on February 4, 1915, in the Lutheri-

faith. When her will was opened, it turned out that she had bequeathed her savings in the amount of about $2000 to her dear Lutheran Church. About two months earlier, old Ellen Bransford had entered into the rest that is available to the people of God. She, too, bequeathed her entire estate, valued at $10,000, to her dear Lutheran Church. Pastor F. Berg wrote after her death, "On September 16, 1878, I opened a school in Little Rock. A few days later Tommy Bransford entered.



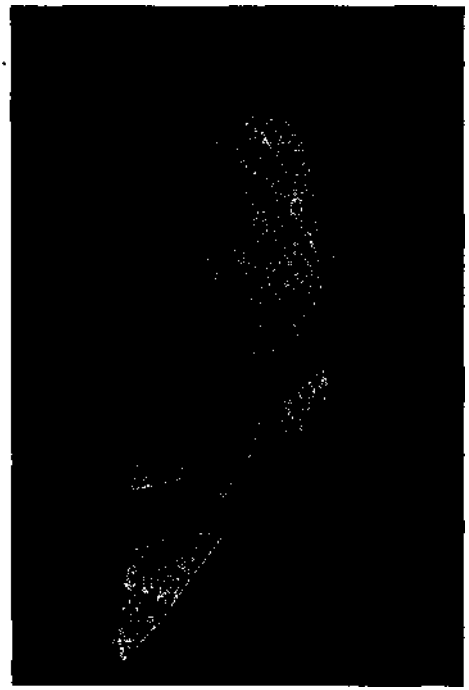
Mount Zion Church and School in New Orleans.
Our oldest mission station in the southern metropolis.

He was a newspaper carrier, bright and intelligent, very eager to learn, polite and obedient. He told me about his mother. I urged him to bring his mother to church, since he himself came regularly. He told me that his mother refused to come because of the doings and goings-on in the Negro churches; that he had told her our services and ways were different; but to no avail. But after a few weeks she came to church one Sunday evening and was a regular attender from that time on. I spoke to her each time, inviting her to come again, and trying to draw her into conversation; but she made little reply. To my astonishment, she told me one Sunday-

in the evening after she had stayed in her seat and had me call through Tommy that she wanted to be baptized and join the church. I instructed her and then baptized her. St. Paul's congregation in Little Rock did not have a more faithful member as far as church attendance, communion and walk were concerned. Her circumstances did not permit her to do much missionary work, but she shone by her example. She was also generous. She had remained with the family to which she belonged when she was a slave, and was still with the same family when she joined our church. She neither received nor wanted wages, but only took what was given to her from time to time. This she saved, and from her small treasure she gave what for her were large sums. As often as it was necessary to buy something for the chapel, she was there with her gift - the greatest gift of all." Thus, right here in our first Lutheran Negro congregation, the good Lord showed that His Holy Spirit can make fine, devout Lutheran Christians even out of black people.

P. Doescher traveled from Little Rock through Tennessee, Georgia, Florida, Alabama, Mississippi, and Louisiana, and wherever opportunity offered in town and country he preached to the Negroes. In the old, dilapidated Sailors' Home in New Orleans, near the Mississippi River, he opened a Sunday school on his first visit. The teachers and some members of the white St. John's Church assisted him in this. In March, 1879, the said congregation called him pastor; he answered the call on condition that he also be permitted to minister to the Negroes with Word and Sacrament. In November 1881, Nils J. Bakke, a preaching candidate from the St. Louis Seminary, became his successor. During the first two years of his effectiveness at the old Sailors' Home, Pastor Bakke gained only two wives. One of the same, old Mary Wright, is still living and still belongs to the Mount Zion congregation. She was born on the West Indian island of St. Thomas and baptized a Lutheran there. She was confirmed in a Lutheran church at Allentown, Pa. In the carpet-bag days after the Civil War, her brother was lieutenant governor of the state of Louisiana. Despite her high

Mters she is a diligent visitor of the church services. She always has an open hand for her dear church. Schreiber this knows that she will follow her black sisters Ellen Bransford and Lea Jones, who preceded her into eternity, in terms of her fortune.



P. Nils J. Bakke.

Missionary Bakke worked in New Orleans for about eleven years. In August 1891 he was transferred to the new mission field in North Carolina. More about this later. Candidate Franz J. Lankenau of the seminary at Springfield, III, succeeded him. He remained there seventeen years in the service of the Negro Mission. Pastor Lankenau has been editor of the *Lutheran Pioneer* since 1913. This is the English missionary journal

of the Synodal Conference. Of all the mission workers in New Orleans, Blessed Eugen R. Vix served the longest, from December 7, 1881, until his blessed end on July 10, 1918. In the approximately thirty-seven years that Vix served as a teacher in the Mount Zion School, he probably showed more Negro children the way to heaven than any other white teacher. He was a connoisseur of the Negro character like Wohl no other among our mission workers. Hundreds of black men and women who once sat at his feet held him high and in honor and spoke well of "Mr. Vick." In November 1893, that is, more than twenty-eight years ago, teacher Dietrich Meibohm was his colleague at Mount Zion School. He is still working there today in great blessing. There is no doubt that our Negro mission would have made much greater progress if the other workers had followed the example of Bakke, Meibohm, Vix and several others and stayed a little longer. The frequent and often rapid changes were one of the obstacles from which this mission suffered. But despite this and other particular hin-

Teacher Eugen Vix.

deriences it has to contend with, it has grown and become large, including in New Orleans. We have five Negro parishes there: Mount Zion, St. Paul, Bethlehem, Trinity and Concordia. In the mission schools there, during the last school year (1920-1921), nearly 900 Negro children heard about Jesus, the child lover, who died for the black children as well as for the whites. In New Orleans there is also Luther College, where Negro boys receive their preliminary training for the service of the church and Negro girls are trained for the school ministry.

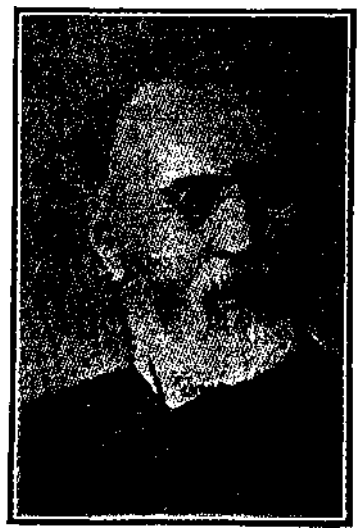
From New Orleans, our missionaries have carried the Bright Light of the Gospel of Christ to other places in the state. In some cases this has happened quite strangely. One example. There is about 155 miles north of

West of New Orleans in Avoyelles Parish, the large Creole village of Mansura. The inhabitants, white and black, were under abject priestly rule. One set of parents was given twins. The children were to be baptized. The poor father thought it was only one act of baptism, and managed to get just enough money to pay the priest for the one act. The priest, however, demanded separate payment for each of the twin children, baptized only the one child, and dismissed the father with the instruction that he should return with the other child when he had the necessary money. Another man lost his wife by death. But now he had no cash to pay for the mesfelefen. The priest borrowed a mortgage on the widower's only donkey. When the funeral was over, the sheriff came and got the donkey, sold it and brought the money to the priest. To this area once came a member of St. Paul's parish in New Orleans, Henry Thomas, a fowler. One day Pastor M. Lehman, Scott Normand and Pete Batiest were repairing the chimney of the widow Lehman. As they worked, they talked about the treatment they received in the Roman church at Mansura. Referring to the gallery in the new church that had been built there, Scott Normand said, "We built a heaven in Mansura and we can't get in!" Thomas then told them about his Lutheran church and Lutheran pastor (Lankenau) in New Orleans. They asked if the pastor could also visit them in Mansura one day. "Certainly," Thomas replied. Now a letter was immediately written to Missionary Lankenau; and in March 1899 he traveled with Missionary Siebelitz to Mansura. They held services at Scott Normand's home. The good news of the grace of God in Christ Jesus was a good new tale to these people. They desired to hear more. Today there is a fine, knowledgeable congregation down there of 35 voting and 188 baptized members who are rejoicing in the golden Christian freedom brought to them by the Lutheran Church. This congregation has already supplied three preachers and two teachers, namely the Eugene

Berger, Paul Lehman and C. P. Thompson, and teachers A. Aerger and J. Thompson.

Bor the Civil War, there have also been Lutheran slaveholders in the Southern states. Some of them and some of their pastors were also concerned about the salvation of their slaves. In quite a number of white churches, the slave children were baptized, given makeshift instruction, and then confirmed. In the churches, Lutheran slaves were given a special place, usually the gallery. At communion, first the whites, then the blacks, came to the Lord's Table. A burial place in the Lutheran churchyard was also designated for them. In comparison with the slaves belonging to other church communities, the number of Lutheran slaves was small, but there may have been about two thousand of them. Then the Civil War came and freed the blacks. Some so abused the freedom that they left the church of their former Lutheran masters. The whites, for the most part, had been reduced to great poverty by the war and had their share of trouble maintaining their churches and missions. Thus, many of the black Lutherans fell into the hands of the raving sectarian preachers. Some, however, remained steadfast and faithful. In 1889, four Negro preachers belonged to the North Carolina Synod. That synod, however, advised them in that year to form a synod of their own with their five small congregations. They followed the advice. Although only one of the four pastors could read and write, they nevertheless gave their new synodical body a "learned" name: Alpha Synod of the Evangelical Lutheran Church of Freedmen in America. David Koontz of Concord was elected president, and Pastor Philo Phifer of Charlotte, the only one who could read and write, became secretary. Samuel Holt and Nathan Clapp were mere members. The congregation of the President in Concord numbered about 50 members. The young alpha synod asked the old mother synod quite urgently for financial help. This was also promised to them. But it remained mostly with the prospect. In their financial distress the Alpha Synod turned to

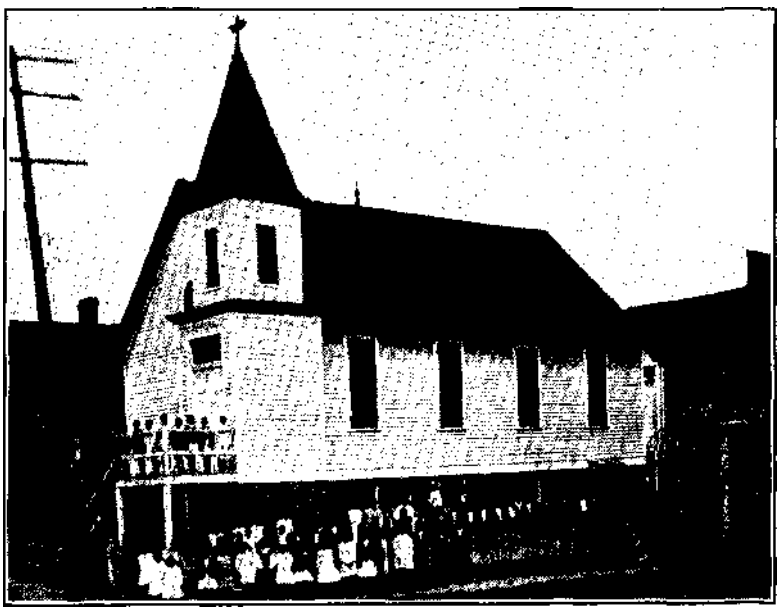
To the Synod of Missouri, Ohio and other states. Dr. H. C. Schwan in Cleveland, the then president of our synod, received a letter from the secretary of the Alpha Synod at the beginning of the year 1891, in which the three still living pastors with their five small congregations agreed to join the Missouri Synod and at the same time asked for support for their mission work among the Negroes. President Schwan forwarded this letter to the Mission Commission in St. Louis. After a lengthy discussion of this matter, it was decided to commission the missionaries in New Orleans (Bakke and Aug. Burgdorf) and Pastor Dr. H. Schooff, missionary at the mission station begun at Meherrin, Va. in 1886, to visit those Negro pastors and congregations and investigate their confessional status and see whether it would be possible in good conscience to join with them in the work of mission among the Negroes. The three deputies met with the three Negro pastors



Dr. H. C. Swan.

in Burlington, N. C. When the owner of the hotel in Burlington learned that they had come to confer with "niggers," he told them quite firmly that he did not want them in his hotel. They then assembled in a negro hut. In their report to the commission they said, among other things, that the synod was Lutheran in its confession, and that the pastors, though unfamiliar with the theological idioms, were in agreement with the synodical conference in doctrine. It was different, however, with the practice, because there they still cultivated pulpit fellowship.

with false believers. However, the pastors had declared that they would gladly submit to all the orders of the commission, which were in accordance with the word of God and the symbols of the Lutheran church. If they were sent an experienced pastor who could guide and lead them properly, they would also refrain for the time being from performing official acts.



St. Paul's Church and School in Charlotte, N. C.

draw. The deputies' proposals were discussed at several meetings of the commission. The commission then instructed Pastor Bakke to move from New Orleans to North Carolina and to direct the important work in the new area.

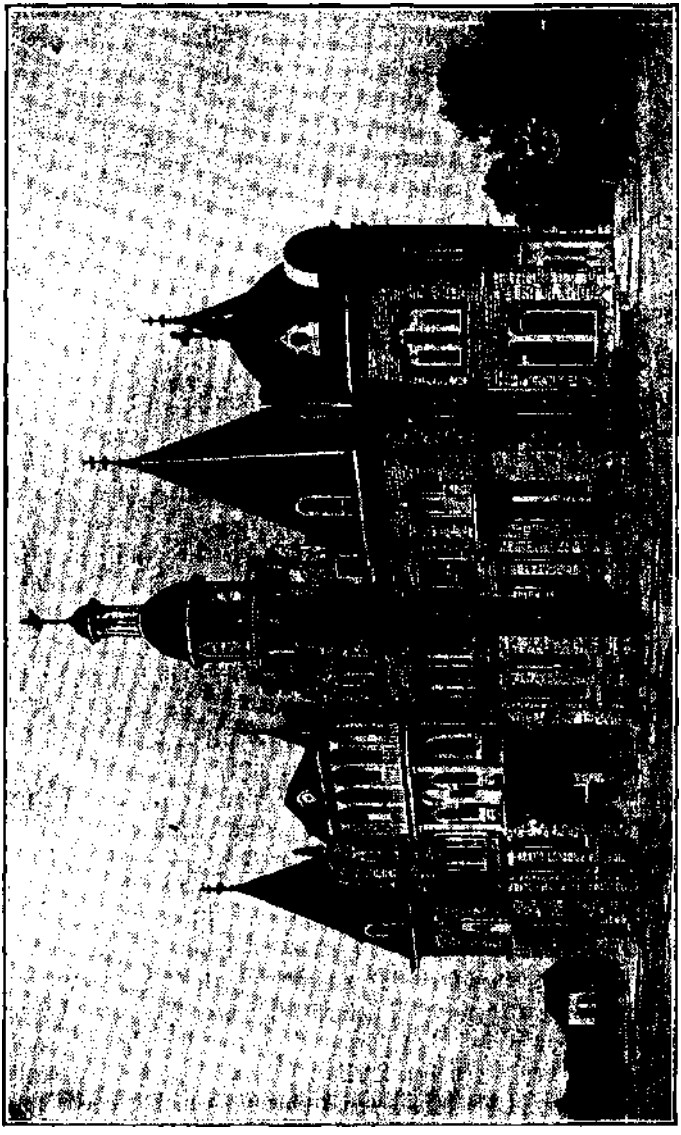
On September 18, 1891, Missionary Bakke and his family arrived in Concord, N. C. The following Sunday he was formally inducted by Philo Phifer. The celebration took place in an old, dilapidated store, which had two rooms ent-

held. Koontz had lived in one room, and the service was held in the front room. Phifer preached the sermon, which was to serve as his farewell sermon and at the same time as Bakke's introductory sermon. His text was taken from Paul's farewell address to the Ephesian elders and read thus: "For this I know, that after my departure there shall come among you grievous wolves, which shall not spare the flock." How Bakke might have felt reading this text! But Phifer did with his text as so many Negro preachers do: he left it to the left.

Pastor Bakke worked for about twenty years in various places in North Carolina as a missionary and as a professor. He and his co-workers founded a number of Lutheran Negro congregations, of which there are at present no less than 20. There are at present no less than 20 of them. Also at Greensboro in this state is located the largest of our two teaching institutions for Negroes, namely the store, which was attended last year by 165 students.

Thus, the Negro Mission has two institutions of higher learning, one in Greensboro, the other in New Orleans. Both were founded in 1903. Previously, some colored mission workers had been trained at our white institutions: Pastors Burkhalter, J. McDavid, W. H. Lash, L. Thalley at Springfield, teacher Napoleon Seeberry at Addison, and teacher Evans W. Neid at New Ulm. This institution could only be a temporary one for various reasons.

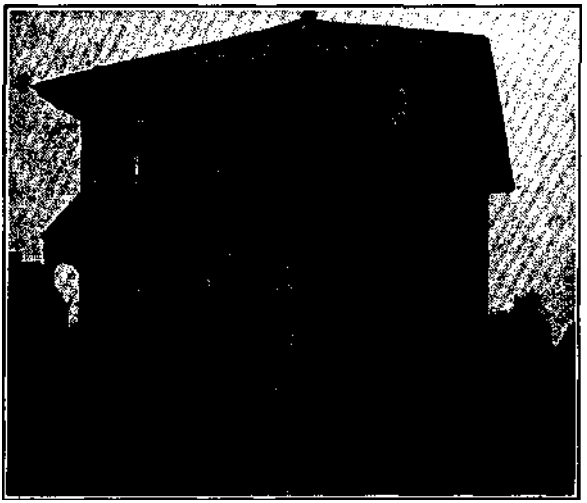
Why do we have need of special colored teaching institutions and colored mission workers - pastors, teachers? In answering this question, many things could be said. Let us be brief. 1. it is very difficult to get and keep White pastors and teachers for the Negro mission. Black pastors and teachers will not call us away from white churches! 2. the black man is more easily accepted by his racial comrades; they do not have the fear and prejudice against him that they have against the white man for good reasons. The black man as a black man knows the particular outlook, way of thinking and other peculiarities of his race and is therefore in a



Immanuel College in Greensboro, N. C.

better position to treat them right. 3. the colored workers can live a little cheaper than the white workers. 4. our goal must be to bring our Lutheran Negroes closer to the goal of self-preservation and self-government, and eventually to establish an independent Lutheran Negro Synod served by Negro pastors and Negro teachers. These reasons and others more make the training of sarb mission workers necessary.

At present, the Negro Mission is served by 19 colored



Luther College in New Orleans, La.

Pastors, 11 colored teachers and 36 colored teachers, making a total number of 66 colored mission workers. They are opposed by 9 white professors, 6 white pastors and 2 white teachers, for a total number of 17. We are not yet ready to finish without white workers.

One is often asked: How do the black pastors prove themselves? We can and must still answer the question with thanksgiving to God. Rome was not built in a day. Thus, we cannot expect to emerge, as it were, in the twinkling of an eye from a

in slavery and ignorance, raise up a ministry that is consistently on a par in efficiency and reliability with pastors whose ancestors have been under the influence of Christianity and civilization for a thousand years. Looking over the list of our Negro pastors, I see pastors there whom I would trust as well as a white pastor. In the thirteen years that I have served as a member of the Commission, only once has one of our Negro pastors been accused, and that by an enemy, of grossly transgressing the sixth commandment. The accusation, as it turned out on investigation, thank God, was completely unfounded.

When we lift up our hearts and hands to God at Sunday church prayer and pray, "In particular, bless the orthodox teaching institutions for the equipping of faithful laborers in your vineyard!" let us also remember our two teaching institutions in Greensboro and in New Orleans.

In August 1914, the world war broke out. With the uncertain state of affairs, the Negro Mission Commission was especially careful not to open any new mission stations except in the most urgent cases. But what happened? On Oct. 29, 1915, Schreiber received this from a colored schoolteacher completely unknown to him named Rosa J. Young at Rosebud, Wilcox Co, Ala. What did she want? So her letter, written in English, read, "To Dr. C. F. Drewes, St. Louis, Mo. dear friend! I am writing to you concerning a school I founded. I opened the school in 1912 with seven pupils in an old shed where the cattle took shelter at night. Since then I have bought five acres of land [with donated money] and built a four-room house on it; one of them is our new chapel, which is still being worked on. I have bought 45 benches, 5 stoves, 1 clamp, 1 sewing machine, and 1 piano, as well as a nice collection of useful books, 150 New Testaments for our Bible-training Department. I am reaching out to you to see if your conference will bring our school under your supervision.

If you take our school under your supervision, we will give you the land, school building and all its contents at the beginning. If you are not able to take over our school, I would like to ask for the privilege of

Rosa J. Young.

We would like to make an appeal to you with the request for a donation to help us complete our new chapel. No matter how small the gift, any sum will be gladly and gratefully accepted. This school is located in the center of Wilcox County, twelve miles from the county seat, 54 miles from Selma, Ala. two miles from the Louis-

ville & Nashville railroad, in an area inhabited by 1600 colored people. The people around here are very friendly to the school; both white and colored people show an interest in it. I hope you will find ways and means to help us. Yours sincerely, Rosa J. Young."

This letter sounded quite different from the usual begging letters we receive from almost all parts of the country. I therefore immediately sent it to Pastor Bakke, who was visiting the southeastern mission field, and instructed him to look into this matter.

How had this teacher, who was completely unknown to us, come to write to me? In her distress she had written to the famous. Washington at Tuskegee, Ala. for advice. Some time before, Washington and I had exchanged letters. I had sent to him all sorts of particulars about our Negro mission to the *Negro Year-Book* published at Tuskegee. So he had my address; this he sent to Rosa Young, advising her to contact us. He expressed the opinion that the Lutheran Church was doing more for the Negroes with its religious education of the youth than any other church. This was probably the last letter Washington wrote; for two weeks later he was called away from his successful work by death.

Pastor Bakke visited Rosebud from December 18 to 21, looked closely at Rosa's Rosebud Literary and Industrial School, and made the necessary inquiries. On January 3, 1916, the Mission Commission held an extra meeting to hear his report. It immediately became apparent to the Commission that God had opened a wide door for our Negro Mission in Alabama; it therefore decided to urge Pastor Bakke to return to Alabama as soon as possible and remain there until the work was properly started. The colored missionary Lane in St. Louis was placed at his side, and Rosa Young was employed as a teacher in the secular subjects at a monthly salary of $20. After the lapse of about seven months

already 178 Negroes have been received into the Lutheran Church through holy baptism and confirmation.

The news of the new church from the North with the Christian school for the Negro children at Rosebud spread quickly in all directions. One place after another asked that this church should begin its beneficial work there as well. Thus our dear church received one opportunity after another to bring the bright light of the gospel into the darkness of sin, unbelief and superstition. Bakke was already after three and a half months

Chapel and school in Midway, Ala.

returned. However, since this mission field was so promising and he was the right man to lead the work in this promising field, considering his long experience, he was made superintendent of the Alabama field in August 1916. As early as October, 1917, he had been helped by the establishment of the office of Superintendent of Mission Schools and Buildings in Alabama. To this office the Mission Commission appointed Pastor George A. Schmidt of St. Louis, who had served the Negro congregation there as well as the Negro congregation at Springfield, III, with great skill and success. Then, when Bakke was elected general secretary of the Negro Mission in August 1920

Schmidt was also given oversight of the 15 churches in Alabama. So many churches have been planted in the Black Belt of Alabama in these few years by God's grace and assistance. About a thousand Negro souls have been introduced to Christ's kingdom by our missionaries down there. The harvest is far from over. Requests are still coming to us. Only lack of means and missionaries hinders the work of salvation.

Not only in Alabama, North Carolina and Louisiana do our missionaries work among the blacks, but in eight other states: Arkansas (Little Rock), Georgia (Atlanta), Illinois (Springfield), Missouri (St. Louis), New York (Yonkers and Brooklyn), Pennsylvania (Philadelphia), South Carolina, Virginia (Meherrin and Richmond), and Washington, the national capital. On the total territory we had 1900 confirmed and 3400 baptized members at the beginning of 1921. The 36 mission schools were attended by 2922 Negro children. In the preceding year, 165 persons were baptized and 198 confirmed; the contributions of Negro Christians amounted to nearly $20,000.

How do our colored Christians feel about the labor of love which our white Christians render them through their missionaries? When members of the Mission Board visit the mission field, the Negroes ask them to tell the northern Christians how grateful they are to them for sending missionaries and teachers to show them and their children the way to life. One 69-year-old old man said, "I am grateful to the Lutheran Church and the Mission Board for all they have done for me and my ignorant people." Another stated, "I believe the Lutheran Church is all right. She preaches the right doctrine, especially the doctrine that we are saved by faith in Christ alone. I am very pleased and thankful from the bottom of my heart." A third, referring to the story of the eunuch from the land of the Moors, said, "The eunuch well read in the Bible of Christ the patient Lamb, but he did not understand what he read until the Holy Spirit sent Philip to him, who explained the Scripture word to him. So here we had

Well, the Bible, but we did not understand it until the Holy Spirit sent Philippuses, missionaries, to us through the Lutheran Church. Now we understand the Scripture and, like the eunuch, we go merrily on our way." A poor young widow said enthusiastically, "I can never thank God enough for all He has done for me and my four little children through our pastor, enlightening our hearts and minds. I have learned more here in a month than I have in years elsewhere. God has given us the light and opened the way; and if my children follow the light, they will never be able to go astray." A missionary writes: "How often does an old mother or other member say to me: 'Pastor, we can never thank the good people of the North enough for taking such care of us and sending us preachers and teachers to preach the truth and show us the way to heaven.'"

By the grace and power of the Holy Spirit, our Lutheran Negro Christians let their light shine before the people that they may see their good works. A real estate dealer in Concord, N. C., who has much business intercourse with Negroes, once said to the writer, "If all the Negroes were like the Lutheran Negroes, they would be all right." A Lutheran pastor in the South, who is not a member of our synod, wrote in a church bulletin some years ago:

"Many of our people will tell you that the Lutheran Negroes, taking them all 'round, are the best we have."

We do not want to give the impression that our Negro communities are a paradise. Not at all; the old' evil enemy often throws his dirt here, too, and gives our missionaries reason to complain. But our dear Negro Christians do not leave this dirt lying around indifferently. They practice fraternal punishment and church discipline. This is one reason why so many Negroes do not want to join our congregations; they are too strict with regard to doctrine and life. Thus I heard from a non-Lutheran woman in Alabama who confessed, "The Lutheran church is all but it doesn't give me enough opportunity to sin."

It is most gratifying to see how our colored Lutherans are increasing in giving. They are mostly poor; this is especially true of those who live in Alabama. A missionary in New Orleans wrote some time ago, "A man in our congregation, who lives from hand to mouth, contributed $52 last year; another young man, who also calls nothing but his healthy, strong body his own, gave $41, a widow $23, an old grandmother, who has grandchildren and great-grandchildren to support, $16.80." How gratifying is the progress they are making in giving may be shown by the following comparison: In 1916 they raised among themselves the sum of §6628 for the maintenance of the work of the Lord. Five years later, by contrast, their church contribution was $19,768. Must not this fill us with praise and thanksgiving to God?

Therefore, when we weave a wreath of praise and thanksgiving in this Jubilee Year and place it on the altar of the Lord, let us also weave into it the flower of glory for the blessed work of salvation which he has accomplished through our dear Synod among the poor, despised, but through Christ's blood dearly redeemed Negroes of this land. But with the praise and thanksgiving we also join the request:

> O Lord Jesus, who once shed your blood for the benefit of all the world and atoned for the sins of the Negroes on your cross,
>
> O make known to them through the mouth of our messengers Your great salvation, and by Your word set them free from their slavery to sin!
>
> Thou wast not ashamed of us when we were ostracized by great guilt, And, burning in hot love, thou didst turn from us the curse of sin.
>
> O grant, dear Lamb of God, that even among the children of Ham we may gladly serve Thee at Thy command, To Thy name's glory and praise!

St. Louis, Mo. Pastor C. F. Drewes.

The remaining missions of our Synod. [ToC]

> And I saw an angel flying in the midst of heaven, having an everlasting gospel to preach to them that sit and dwell on the earth, and to all nations, and kindreds, and tongues, and people. Revelation 14:6.

Our synod is not only active on a somewhat larger scale in the areas of the heathen mission, the negro mission and especially the inner mission, but its work of saving souls also extends to various other branches and little branches, which we can call smaller missions, and of which a little will be said in the following.

1. the Indian mission.

To help the natives of this land we have taken possession of to find the way to the eternal home of all God's children is something our synod has recognized as its duty from the beginning and has acted accordingly. We have already heard elsewhere about this mission in Frankenmuth, Mich. and in other places. In 1869 the last station of this mission was received.

Now, unfortunately, our Indian mission was interrupted for thirty years, although even during this time there was no lack of voices urging its resumption. One day in 1898, in Shawano County, Wisconsin, some of the Stockbridge Indians (among whom Episcopalians, Presbyterians, Congregationalists and Catholics had already been missionaries for many years) came to Pastor Th. Nickel and asked for church service, which was immediately granted with joy, especially since it could be done in English. Thus the Indian mission blossomed again as a little plant in the garden of God, whose care the synod took over immediately in the following year. Twenty acres of land were purchased, a parsonage was built, and a larger room was furnished therein for the holding of services, which were initially attended by thirty to forty persons. Already after two years it had become necessary to build a little church and with it to-

to prepare an annex for school purposes at the same time. The first missionaries who entered successively into Pastor Nickel's work were: Pastor Larsen, Student Biegener, Pastor R. Kretzmann and the teachers Volkert, Lübke and Krenke. From the original Red Springs mission station, four more preaching points were soon established, some of whose children also attended the Red Springs school, where they were allowed to enjoy a free lunch every day as a welcome bonus. Attempts by sects and enthusiasts to break into our mission, the habitual vice of the Indians and many other obstacles made the work among these poor people very difficult in many cases, but it was crowned with ever greater blessings from the Lord from year to year.

In 1908, a farm building and a dormitory with laundry were erected in Red Springs (especially to accommodate and feed foreign children); and now the number of students, which had never been more than 40 before, increased to 79 in a few weeks, so that the missionary was only able to cope with the school work with considerable help from his wife, while at the same time the school room became much too small, so that the church was temporarily used as a school, but soon a special school building had to be erected. Fortunately for the good cause, which was continued by the missionaries Günther, Lang and Tjernagel, the teacher Peetzke, as well as by several students and teachers with the best success, after a few years there was again a severe lack of space, and in 1921 another building, which had long been decided upon, could be added to the previous ones. The boarding school is now attended by 105 children. The number of souls in our Indian Mission is 300. An organized congregation exists, along with preaching places. Church services are attended by an average of about 100 adults. The mission is in prosperous condition by God's grace. God's word has not been preached in vain, for which many a glorious testimony has been heard, especially at the bedsides of the sick and dying. Above all

Will the diligent missionary work in the school produce much fruit for eternal life.

A new field to which our attention was drawn a few years ago is the White Earth Reservation in northern Minnesota. There are about 3000 ChipPewa Indians who are physically impoverished, spiritually wild, spiritually neglected, among whom there is almost no missionary work. The synod has already decided to start the work there and to hire a missionary for it, but this could not happen yet because of the general lack of workers.

2. the Immigrant and Seamen's Mission.

Probably no country in the world has grown in such a measure through the influx of immigrants as our formerly so-called new fatherland, America. Pilgrims came from everywhere, especially from Germany, and among them were a large number of our fellow believers.

In 1867, therefore, Pastor Föhlinger of New York called the attention of the Synod of the -Eastern District to the great need of immigrants entering this country and pointed out the great blessing of an immigrant mission. The New York Pastoral Conference, then very small, took the matter in hand and appointed Pastor St. Keyl as Immigrant Missionary. This was to be, as Dr. Walther said, "a spiritual and bodily agent" for the immigrants. He was to draw their attention to the eternal salvation of their souls, but also to assist and serve them with advice and action in their physical needs, especially to help them to travel on as quickly as possible and to direct them to orthodox congregations in their future place of residence. Our missionary Keyl fulfilled this wonderful, but often quite difficult task for thirty-eight years until his blessed end, and did so with such fidelity that his example could serve as a model and has served all his successors in the ministry to this day. On the very next occasion, in 1869, the Immigrant Mission was taken over by the General Synod. A little later the mission was

The same was started in Baltimore, after our pastors there had already taken care of the immigrants as much as possible for a long time. In 1873, Pastor Keyl established relief missions in Hamburg, Bremen, Stettin and Antwerp, the main ports through which German immigrants used to travel; indeed, since 1910 we have had a third immigrant mission station in this country, Philadelphia.

In 1885, the Synod purchased a suitable building in New York and established it as a hostel for emigrants and immigrants. This enterprise proved to be very beneficial. For not only could thousands of poor immigrants be housed quite free of charge and supplied with food for their onward journey, but by regular morning and evening services in that "Lutheran Pilgrim House," by free distribution of church periodicals, calendars, tracts and sermons, etc. as well as by brotherly or fatherly instruction and admonition on the part of the missionary, the one thing that is needed has been brought near to many thousands and many a noble seed has been sown, the lovely fruits of which will only be fully revealed one day in eternity. If figures may be used here, it can be said that during the first twenty-five years of the existence of our Immigrant Mission in New York, over $16,000 was spent in support of the poor, $71,600 in advances, 74,000 persons were received, counseled and transported, and over half a million Lutheran publications were distributed. The "Pilgrim House" had already accommodated 45,742 guests by then, i.e. in a period of nine years. Even shortly before the outbreak of the last war, an annual report stated, "The cash receipts were $117,936.09, the number of guests at the 'Pilgrim House' 2478; ... 231 immigrants and other needy Lutherans were shown to have work and earnings. The poor received 224 meals and 98 nights' lodging, as well as provisions for onward travel. For charitable purposes $111.42 was expended. Advances amounted to $3918.05; of which $3870.87 was repaid;

2,500 synod calendars, many tracts, and many numbers of the "Lutheraner" and "Gemeindeblatt" were freely distributed; 972 immigrants were assisted in word and deed at the "Pilgrim House"; 960 were assisted at Ellis Island; 66 were temporarily detained, but were soon permitted to land; 58 immigrants were referred to the special care of the mission; ... in the hospitals, 44 immigrants and their families were under our special care; ... 612 pastors were specially notified of the arrival of immigrants," etc. The reports were not always so favorable, but much more often far more favorable.

With the same zeal as in New York, work continued from year to year in the other stations, although not such large numbers were received from everywhere. For example, from Philadelphia and Baltimore it was reported, "Quite a number of letters have been received by the writer of this petition from pastors of our synod, informing him that they have won not only the immigrants, but in some cases the family to whom they were traveling, to their congregation. There were 724 immigrants referred to our congregations from March 1910 to March 1911, and 221 pastors were given their addresses." (1911.) "Proportionately few pastors disregarded our request to report later whether or not they had won those reported to their congregations. According to letters and cards received from those who reported, 174 were won for their congregations and their schools." (1912.) "1483 persons were referred to our congregations for ecclesiastical correction, and of these at least 208 were won for our congregations and their schools." (1913.)

The lamentable war, which destroyed or at least disturbed so many good works, has admittedly also given a sensitive blow to our immigrant mission. The immigration we have to count on became so low that the "Pilgrim House" had to be sold after thirty-two years of use, and that missionary work came to a standstill at most of the stations that had long been in existence. Only in New York has

our rescue work of Samaritan love could happily survive the storms of war and be continued until now. It is true that here, too, the immigration that came into consideration for us ceased completely. But our missionary was still able to serve hundreds of former protégés of the mission in various ways. Even now, our missionary's activity is still extensive and widespread, his work absolutely necessary and richly blessed, especially since it goes without saying that "all external care remains only a means to an end. In a hundred small ministries we want to bring the Gospel closer". Therefore, in view of the possible expansion of the Immigrant Mission, the last Synod of Delegates (1920) decided to "make arrangements for immigrant ministry in South America and to regulate this matter in such a way that in case of a strong emigration to South America, the Immigrant Mission can act without delay.

In connection with the Immigrant Mission, and growing out of it, a Seamen's Mission has now also been established for about twelve years, for which there is ample opportunity. In Philadelphia, a Seamen's Mission was first started for the purpose of bringing God's Word to the seamen sailing homeless on the world's oceans during their stay in port, to exert a pastoral influence on them, to kindly invite them to attend services in our churches, to scatter good seed by distributing New Testaments and tracts, etc. - all missionary work which the captains as well as customs and port officials willingly permitted, with very rare exceptions. Many captains were even very obliging and not only made their cabins available for the services, but also participated in them themselves. In one year, 4018 seamen, mostly sailors, firemen, cooks, helmsmen and engine room crew, but also captains and officers (337 in number), were ministered to with God's Word. Among them 54 different nationalities were represented. In the same year, besides

English and German church bulletins and calendars, along with 2250 suitable tracts, 3945 Bibles, Testaments or individual Gospels in 45 languages were distributed. Seafarers from stock Catholic countries proved almost universally to be the most eager recipients of Holy Scripture. Most requests for complete Bibles came from Italians, who are among the most willing and grateful hearers of the Word.

The center of the missionary work has always been the ship's sermon. The sailors, who can only rarely enjoy the blessings of the preached word, are nevertheless also our fellow redeemed and should therefore also hear the good news that Christ Jesus came into the world to make sinners blessed. In the midst of their deep spiritual neglect, they should also become aware of what the love of the Savior has done and is still doing for them. In one year the largest number of listeners was 24, the smallest 2. (Cf. Matth. 18, 20.) One service took place with 8 Mohammedan Arabs who understood English quite well, and three services were held with Portuguese Negroes from the West Indies. Sixty-four seamen were received and counseled in the missionary apartment. Correspondence was maintained with several throughout the year to keep in pastoral touch with them.

An even more favorable opportunity than on board is offered for pastoral care in the hospitals, where in the same year 73 sailors were visited, one of whom died in faith in his Savior and was given a Christian burial. Six sailors were visited in prison and given pastoral counseling.

In Baltimore, too, our missionary devoted his attention to sick seamen and others in the city's hospitals, where 724 people received pastoral care from him. Unfortunately, here as well as in Philadelphia, the seamen's mission had to cease temporarily due to the war situation. However, such a mission was established at the beginning of the world war, not in connection with the Immigrant Mission, but by an extra missionary, under peculiar circumstances and with great obstacles.

self-denying faithfulness, supported by the love offerings of individual friends of the mission and by the thank offerings of the seafarers themselves. A Christmas service was attended by 684 seamen along with 300 of their friends. Thus a good beginning has been made in this work. May it continue to develop for the salvation of many souls!

3. the mission for the deaf and dumb.

The beginning of our mission work among the deaf and dumb is found in North Detroit, Mich. (now part of the city of Detroit), where about fifty years ago an association for deaf-mute children founded and established an institution which pursues the goal of a Lutheran parochial school, namely, to instruct and educate the children in a Christian and civil manner in the Lutheran spirit and sense, above all to promote them in the knowledge of salvation to such an extent that they can examine themselves and enjoy Holy Communion with blessing. The institution is still in full activity, having excluded in the course of these many years nearly 400 children, of whom more than half (221) could be confirmed. But the deaf and dumb children who were released from this school had to do without public worship for the time being, because they can only be understood by means of sign language. Just what has been striven for and directed in the aforementioned institution has, however, proved to be fundamental for further missionary work among the deaf-mutes of our country, in that those who were once pupils of our school for the deaf-mute not only gave an account of their faith and hope to others of their fellow sufferers, so that our missionaries usually have a very valuable support in them, but some of them have even given direct cause for the initiation of a much more extensive mission for the deaf-mute on the part of our synod.

In his large congregation in Chicago, Pastor August Reinke, who has now long since passed away, had also taught some deaf-mutes, some of whom had attended the institution in North Detroit, and some of whom had been taught spoken language by himself.

and had been confirmed. In 1893, a letter from a deaf-mute from Michigan City, Ind. was sent to him by the then director of the deaf-mute institution, which had approximately the following content: "Jesus says: 'Preach the gospel to every creature! But who preaches it to the deaf and dumb? Are they to remain without God's word? Other church communities go after the deaf and dumb. But our Missouri Synod does not. To us deaf-mutes who are Lutheran and want to remain, no one from the Missouri Synod preaches. Why not? We would like it so much. Shouldn't a pastor be found in the larger cities who would like to minister to the deaf and dumb?" Soon after receiving this letter, Reinke met with several of his deaf-mutes on the occasion of a child's baptism. There he learned that they regularly attended the services of a Methodist preacher who preached to them in sign language. This was news to him, and as a faithful pastor, it saddened him. When he warned them about that false prophet, they replied to him, "Where shall we go, since this Methodist is the only one in Chicago who preaches to us so that we understand him?" For Pastor Reinke, this was a clear call from his God into this work. Trusting God, he said to those present, "Come to Bethlehem Church in two weeks, and I will preach in sign language there, too." And he, the busy pastor, sat down, wrote down a very simple sermon, and repeatedly sent for a trained deaf-mute to teach him the signs necessary for it. When the fourteenth day came (it was March 4, 1894), he stood before his deaf-mutes, 16 in number, and preached the gospel to them in sign language. Every now and then he asked in signs, "Did you understand me?" and with joyful faces they nodded their "Yes!" to him. After the sermon, tears of joy flowed down the cheeks of the preacher and the "listeners", and with joy Pastor Reinke gave the supplicants the promise to continue with such services.

He now preached to them regularly; and soon it became more and more evident what a great missionary work was to be done here. For when the rest of the deaf-mutes of the city had been

Lutheran services, it did not take long for more and more to come, so that the number rose to 60 and more in a short time. When the deaf-mutes (or their friends) in other cities heard about this, they also came with requests for church services. Reinke also fulfilled these requests and not only preached in Cincinnati, Louisville, Fort Wayne, Monroe, Elkhart, Peoria, Lincoln, Galesburg and Sheboygan once or often, as well as in St. Louis, Milwaukee and Chicago regularly to the deaf and dumb, but also tried, wherever he went, to warm the hearts of the hearing Christians for these poor, spiritually neglected people, who always and everywhere expressed such great joy that the Word of Life was also preached to them. Thus, the zealous Reinke carried out the great and difficult work of the mission for the deaf and dumb all by himself in our synod until 1896, when he came before our synod of delegates with the heartfelt request that they now take over this mission. The Synod also immediately recognized that it should enter through the door apparently opened by God Himself. It decided with full joy to take over this mission and to let it be carried on by a standing commission of five pastors. That was the beginning of our mission to the deaf and dumb.

How did the mission that had begun so beautifully continue? To the praise of God we may say: exceedingly glorious! Under God's blessing, the work has spread in such a way that in the course of the years it has extended through the whole country from one ocean to the other, and especially in the west of our country it has made most gratifying progress. And how is it now? Now there are 9 organized congregations and 66 preaching points served by 14 deaf missionaries of our synod, with some pastors of hearing congregations assisting as well. In nine different states our missionaries also preach in the respective state institutions, where they have 100 to 200 deaf-mutes as "listeners". Some deaf-blind people (of which our country is said to have a large number) have been and are still being taught by means of the dot language with good success. Fort-

while one new opportunity after another presents itself, soon here, soon there, to cast the net. We could employ several new workers in the mission, if only we had them. Therefore, it has already been considered to train suitable people, such as those who have been taught in our deaf-mute institute, but also others, for the deaf-mute mission work in time.

That the missionary work among the deaf and dumb is quite arduous, requiring much patience and self-denial on the part of the deaf and dumb.

Milwaukee deaf and dumb parish chapel and rectory.

It goes without saying that the training of our missionaries is necessary. In addition to preaching in so many widely separated places, they have to give regular instruction everywhere, not only in sign language for some, but especially and for all in biblical history and catechism, whereby they experience fierce opposition from false-believing deaf-mute missionaries in almost all places of their effectiveness. They must therefore often have different classes of instruction, similar to our teachers in mixed schools; indeed, in many cases they must serve individuals with private instruction. How exhausting it is to work in this quiet mission field, often from the early morning.

They themselves know best that they have to be active in teaching until 10 o'clock in the morning and always have to hurry in order to be able to be on the spot on time. But if one sees, especially in larger cities, Germans, English, French, Norwegians, Swedes, Bohemians, Poles, Russians, etc., Protestants, Catholics, Jews, etc., all being served at the same time with a sermon and in a language that they all understand, then one soon realizes what a large missionary network our missionaries quietly draw, who in the course of a year always reach 3,000 to 4,000 people with the word of divine preaching.

How uplifting and encouraging it is also to learn with what joy and gratitude the vast majority of the deaf and dumb accept the good news of their Savior; how diligently they come to the services, and how anxious they are to bring others with them; how imploringly they ask the missionaries to come again soon; how willing they are to contribute according to their ability that the missionary work may continue among them! In 1920, for example, they raised a little over $3000. What the Synod does for these of our fellow redeemed is also acknowledged by them with often expressed gratitude: Missionaries as well as members of the Commission of the Deaf and Dumb have been repeatedly asked, both by individuals and by entire congregations and assemblies, to convey their thanks to the Synod. The missionaries hold annual conferences to encourage and strengthen each other in their professional work. The missionary bulletin *The Deaf Lutheran* connects them with each other, as well as with their fosterlings, and also serves to promote the mission in other ways.

4. the mission to the Jews.

This most difficult and most unfruitful of all missions in the eyes of men has been carried on for nearly forty years by our Synod in the most Jew-rich city in the world, namely, New York, where over a million Jews are said to reside, and by those who themselves come from the Jewish

Lum are converted to Christianity. Through God's guidance, our mission to the Jews was founded in this city in 1883. God Himself brought to us from far away Asia a man who was excellently gifted and capable for this purpose and who was fervent in love for Christ and for his blinded fellow-citizens, a former rabbi named Daniel Landsmann, who had once been converted to the Savior in Jerusalem by the Lutheran missionary Stern, and who served as our first missionary to the Jews from the year 1883 until his blessed end in 1896. He gave about 30 public lectures a year, which were usually attended by 25 to 30 Jewish listeners, sometimes (though not always publicly) debated with learned Jews, and visited about 200 Jewish families and boarding houses every year. In addition, he had almost daily opportunity to talk to Jews in his home about Jesus, the true Messiah, and about the Christian faith.

About 50 Jews were taught by him every year, sometimes for a longer, sometimes for a shorter time, and sometimes he also had so-called "research students" (cf. Jn 3:2; 19:39) staying with him. More than 200 German Bibles and New Testaments, also several English Bibles and New Testaments, in addition 200 Hebrew New Testaments as well as between 2500 and 3000 tracts were spread by him annually among his people. Through the ministry of this missionary, a total of 37 people from the Jewish people were incorporated into the Church of Christ through the Holy Baptism. He also bore witness to Christ outside the city of New York by going on a missionary journey to smaller towns almost every month, and there he worked in a similar way as in New York. "With great faithfulness and rare zeal he went after the Lost Tribesmen; everywhere he preached to them salvation in Christ Jesus. He literally wore himself out in order to be able to proclaim this salvation to them. He endured everything: scorn and ridicule, even beatings, because he could not refrain from testifying about his Savior. And just as he lived, he died. In the joyful confession of his beloved Lord Jesus Christ, he decided his life and believed.

We have kept him until the end. May his memory remain with us in blessing!"

In the meantime, the Lord had already prepared an instrument through which the work begun was to be continued in the same spirit, in that a faithful disciple of the deceased, Nathanael Friedmann, who had studied in our seminary in Springfield and had already worked diligently as a missionary to the Jews for two years in Minneapolis and St. Paul, Minn, now became his successor in office. The difficulties and obstacles in the missionary work had always been very great, but in the course of the years they piled up higher and higher, since against the same very mean persecutions were set in scene, not only at times by rabble rousing with rage, but even more by a well-organized "anti-mission league" formed from synagogues and associations, which, vigorously supported by the Jewish daily press, fights against the Lord and His anointed with cunning and violence, with lies and blasphemies. "But he that dwelleth in heaven laugheth at them, and the LORD mocketh at them." "The waves of the sea are great, and they roar with terror; but the LORD is greater in the height," Ps. 2:4; 93:4. "His work no man can hinder; his labor shall not rest, if he will do that which is profitable for his children."

Our missionary, who rejoiced in God, as well as his listeners and students, could not be harmed, even though the missionary's house was pelted with rotten eggs and other stinking garbage, bombarded with stones and all the windows were smashed. The more the spreading of shameful invective against Christianity is done, the greater is the demand for Jewish New Testaments and catechisms, for which many offer good payment. People want to see for themselves whether the Gospel of Christ really teaches the abominable things that are said about it by its enemies, and then they give the missionary all the more opportunity for further discussions, especially about the fulfillment of the Old Testament prophecies in the New Testament.

How our Jewishness, so barren in the eyes of man, is-.

The fact that the mission must be a richly blessed one can be seen to some extent from a summary report covering three years, which states the following: "1. 153 sermons preached to a total audience of 3974; 2. 1391 religious discussions in the homes of Jews; 3. 3078 house visits in Greater New York; 4. 5391 Jews received, mostly in the mission house, otherwise privately in their homes; 5. 5750 tracts, 1501 catechisms and 749 wills distributed free of charge; 6. 935 Jews who did not wish to come into closer contact with the missionary, but desired the New Testament, were loaned the same with a voucher of the cost price," etc.

How much laborious and exhausting work is contained in the foregoing cannot, of course, be expressed in figures. And much more could be told, for example, that for many years a two-day school, namely a Saturday and Sunday school, could be held, in which 50 to 150 children were taught year in and year out, partly by the missionary himself, partly by an assistant, the truths of salvation according to the Lutheran catechism (translated by the missionary into the Yiddish dialect); that children's Christmas services were held in large halls rented especially for this purpose, which could not hold the crowds of children and adults streaming in, etc. Unfortunately, as a result of continued hostility on the part of the Jewish Anti-Missionary League, the school finally had to be closed and will remain closed until further notice. But the missionary could and can devote his time all the more to religious discussions in the houses where Jews gather for this purpose, often behind closed doors. And it is certainly something great that, in spite of all the efforts of the enemy to the contrary, a good number of listeners still turn up for the missionary services, and that not a single service has yet had to be cancelled. God often brings so many under the sound of His Word that the missionary sometimes has to hold a second service for the crowd waiting outside. How encouraging it is that at the time of Jewish festivals, such as the Feasts of Atonement, Passover and New Year's Day, so many Jews come from their own

Stay away from the temples and go to our mission! From time to time, an enemy or enemy agent sneaks in and tries to disturb the preacher as well as the listeners. Such people are immediately shown the door, and the others are visibly pleased.

In general, one must complain and say: The cover of Moses still hangs before the eyes of the poor, blinded people of the children of Israel, so that they do not see the clarity of God in the face of Jesus Christ. But God, who is rich in grace and mercy, still has His elect among them, who do not remain in unbelief, but are grafted into the olive tree. "God is able to graft them in again", Rom. 11, 23. But our diligent intercession and diligent help should not be lacking, so that here and there some may still turn to the God of their fathers, to the God of Abraham, Isaac and Jacob, to the Father of our Lord Jesus Christ.

5. foreign language missions.

As in many other countries of the Old World, there were and are people in the former Russian Baltic provinces who are eager to emigrate, for whom America is the destination of their longing, the country where they hope to live in undisturbed peace, free from political and ecclesiastical coercion. Many of these people belong to the Lutheran faith. Here, of course, they are immediately in great danger of either falling into unbelief because of a lack of spiritual care or being drawn into the nets of the sects, in both cases losing their Lutheran treasure of faith. To prevent this danger or to lead people back to the faith of the fathers and thus to form a faithful Lutheran church in this country from "all Gentiles and races and tongues and nations" (Revelation 14:6) is the task of our foreign-language missions, which so far are limited to Latvians, Estonians, Lithuanians, Poles, Finns, Persians, Slovaks and Italians. In these missions work 16 missionaries, under whose care are more than 4000 souls, distributed in 54 places in the most diverse regions of our country, while

In addition, in many other places, our missionaries and other pastors of the synod occasionally preach "in all kinds of languages".

Estonian and Latvian Mission.

In 1899, prompted by a request from its Eastern District, our Synod took over the mission among the Latvians and Estonians who reside in many small colonies scattered throughout the United States and Canada. Since 1892 Pastor Biewend had begun this mission in Boston, and from 1896 Pastor Rebane (half Estonian, half Latvian) had worked diligently and faithfully in it, a man who had entered as a candidate "with the desire to preach the dear Word of God to his countrymen in their mother tongue." Soon, from Boston, where a small congregation had called him, the latter had also gathered congregations in Newport, Philadelphia, and Baltimore. Immediately the following year he embarked on his first great missionary journey to seek out and minister to fellow believers in the far West and Northwest who complained by letter that they had not heard a Lutheran sermon in a year and a day. He planted congregations and established reading services in Cleveland, Chicago, South Dakota, and several places in Assiniboia, Can. The next year, 1898, he visited these churches again and also gathered two churches in Wisconsin, where arrangements were also made for God's Word to go forth. In the meantime, he had also received invitations from Latvian and Estonian colonies in Ontario, Minnesota, North Dakota, Oregon and San Francisco.

A few years later, a second missionary, Pastor Sillak, was recruited, and soon the oversized area was divided into two halves. When in 1907 a third worker entered the work in the person of Pastor Ballod, a Pacific area was again branched off from the second half; and when in 1910 Yurawitz was added, a middle mission area was formed with Chicago (and the Wisconsin places) as its center. Thus, for a short time, in the service of the Estonian and Latvian

mission four traveling preachers, who were able to develop a great activity and no doubt also created much fruit for eternal life.

But terrible and momentous setbacks occurred. The poor people from those provinces are very much inclined to socialism, probably one of the sad consequences of the Russian bondage. And this socialist spirit finds a good breeding ground here in this free country. It makes the work of our missionaries more difficult than anything else and is the greatest obstacle that stands in the way of much greater progress in this mission. The war situation also created special difficulties, so that, for example, the places in Canada could not be visited at all for years. False prophets intruded and turned many away, partly as a result of the lack of workers in this mission. Over the years, the mission received a welcome increase of three able-bodied men. But two of the older missionaries were dismissed from the service by the Lord Himself (Pastor Rebane, † 1911; Pastor Ballod, † 1913). One resigned, and some of the others could not always devote all their time and strength to this mission alone. - Unfortunately, there are now only three pastors in our Latvian and Estonian mission, who provide 766 souls with God's Word and the holy sacraments in 13 congregations and preaching places.

The Lithuanian Mission.

The Lithuanian mission also originated on the shores of the Atlantic Ocean, and Pastor Brustat, a Lithuanian by birth who had already made extensive missionary journeys from Chicago to Boston as a student at our Springfield seminary, became our first missionary among fellow Lithuanians in 1903. He developed a lively missionary zeal, served preaching points in Connecticut, Boston, Brooklyn, and Pennsylvania, and extended his travels through Baltimore and Pittsburgh to Cleveland, scattering in all directions the seed of divine truth, which was joyfully received everywhere. Immediately in the following year, our Eastern District made the newly-begon-

As all signs pointed to a steady growth, the commission soon appointed a second missionary, Pastor Drignat, especially for Philadelphia, Scranton, Pa., and Baltimore, while the first took up residence where most immigrants first set foot on American soil, in Brooklyn, from where he continued his work. In 1908, this mission became a foster child of the General Synod, and the baby has grown up nicely. Not only have nine mission places been added to the old ones and the old ones have become larger, but the poor people, who have just been driven from their homeland by their bitter poverty along with many oppressions on the part of the government, are also expressing their love for the Word and the Kingdom of God and their gratitude for it.

A hard blow hit the Lithuanian mission with the protracted, serious illness and early death of the excellent Pastor Drignat († 1913). In the meantime, a field had become ripe for harvesting in Chicago, too, and in 1912 Pastor Razokas had entered the work, which soon extended to the nearer and farther surroundings of the metropolis, as far as Sheboygan, Wis. and even to Cleveland, O., Sioux City, Iowa, and other places. During his pastorate there occurred the certainly rare curiosity of a quadrilingual church consecration, at which Lithuanian, Latvian, German and English were preached. Pastor Brustat, who after Pastor Drignat's death had to serve the whole eastern area alone again for a year, had to collapse under the burden of this work, as he, for example, traveled 900 miles in the week from Palm Sunday to Easter to be able to serve everywhere. However, God helped again by having Pastor Matzat from Minnesota take over the mission field of Brooklyn and the New England states in 1914. Since the congregations could not always be served to the extent that would have been desirable and necessary, many difficulties arose. Soon here, soon there, a storm raged, and one might have cried out fearfully on the mission ship, "Lord, help us, we are perishing!" In 1916, however, the Lord provided us with a new worker in the person of Pastor Kories, to whom Boston was assigned with

In 1920 he accepted the call of a Lithuanian congregation in Collinsville, III, and when it pleased God to retire Razokas soon, in 1921, he had already provided a replacement for him a year and a half earlier in Jurksaitis, who had become a co-worker of his brothers in 1919. - So now we have 4 pastors in the Lithuanian Mission, pastoring 8 congregations with more than 1000 souls and in addition 7 preaching places.

The Poland Mission.

At the same time as the previous one, this mission was also taken over by the General Synod, namely in 1908. It had until then been led by our Eastern District, which had learned in 1894 from Pastor Sattelmeier that he had already been doing mission work among Polish-speaking Lutherans in a number of cities for a number of years, but that the appointment of a missionary to Poland of his own was urgently needed, since he, as pastor of a large German-Polish-Latvian congregation, could no longer manage this work. A few months later Mikulski could be introduced as our first missionary to Poland; and two years later he was able to report to the Synod that he had already gathered clusters of Christians among his countrymen in Baltimore, New York, Philadelphia and Trenton, N. J., for the preaching of the Gospel, and after two more years that the number of his congregations and preaching places had already doubled again, that he had now found entrance, for example, also in Buffalo and Pittsburgh. In the following years, doors also opened for us in Detroit and Saginaw, Mich. and Pastor Mikulski was transferred to the area there. His successor in Baltimore was Pastor Tober, who, however, only devoted his full strength to the Polish mission for a short time, because he could not stand all the traveling. In return, God provided two new workers in 1911, when Pastor Sattelmeier entered the service of this mission completely, and Hein took over three new places to serve in far northwestern Canada.

Another field of work for our Poland mission is Chi-

cago, where an independent congregation of Polish tongue has existed for many years and a second one was founded in 1914. This congregation successfully appointed Pastor Olszar, who had been living in Milwaukee for several months, and who was instructed first to take care of the Poles who had left the Roman Church there, to bring the unadulterated Gospel to the neglected souls in a place rented especially for this purpose and to point them to Christ, the one and only Savior, and then to search a large mission field among Poles, Bohemians and Slovaks in northern Wisconsin, which was also done. The next Macedonian cry: "Come down and help us!" rang out from Wyoming, where in five small towns quite a number of Lutheran Poles work in coal mines, and where in 1916 Wyppich could be introduced into the ministry preaching reconciliation.

The year 1917 brought other changes, as the Canadian area became vacant due to the recall of Pastor Hein, and Pastor Sattelmeier followed a call to Scranton, Pa. Dawidowski and Nicolaiski as successors shared in his former territory. The following year Pastor Wyppich was transferred to Canada, and Mikulski, whose congregation was then temporarily co-served by the Slovak missionary Daniel, resigned. The portable church of the little congregation at Trenton, N. J., was completely wrecked by a storm; and a gloomy time followed for the little flock, as the old' wicked enemy threatened to scatter the little group. But God's gracious hand prevented the collapse and let the despondent congregation gain new courage again, and let them find help partly through the synod's church building fund, partly through collections from sister congregations, so that in the spring of 1919 a joyful church consecration could be celebrated again. In the same year Pastor Hein was installed in Scranton, Pastor Sattelmeier in Detroit and Fehlau in some of the easternmost places, Pastor Olszar in Gilman, Minn. Finally, in 1920, the Chicago parish was reoccupied by Pastor Engel. - In this most productive of our foreign-language missions, five pastors are now working in 15 congregations and preaching stations for 1628 souls.

The Finn Mission.

About ten years ago, the attention of our synod was drawn to a mission to be started among Finnish Lutherans by the Mission Commission of the California and Nevada District. It was reported that it had been learned that in Arizona, in four places very close to each other, there were 500 Finnish Lutheran families without church service, whose male members were working in the copper mines there. An explorer sent there reported that the vast majority of those people were unfortunately devoted to socialism and did not want to know anything of God's Word, but that the contrast between them and the serious Christian-minded, about 60 to 70 families, stood out all the more sharply, who were edifying themselves at home in their Bibles and other devotional books, who would welcome with great joy a Finnish pastor whom we might want to send to them and would regularly contribute to his upkeep, and so on. It was also said that more and more Finns were coming from the north and even from over there. A centrally located meeting place for their services would be available at the beginning, namely a Presbyterian chapel. A Springfield graduate, an Estonian, who also spoke Finnish, named Klemmer, was willing to prepare himself especially for Finnish preaching, in order to be able to accept a job in the Finnish Mission, etc.

On the basis of this report, the synod decided to include this mission as a branch of its foreign language missions, and in the fall of 1911, candidate Klemmer took office. Initially everything seemed to go well. But after only a year and a half, the missionary complained of great difficulties and hostility on the part of the socialists, which discouraged him deeply; and since he had recovered several unsupplied Finnish colonies on a large missionary journey through the East, the commission transferred him in 1913 to where he seemed to be most needed, and had him serve six places at once (partly in Massachusetts, partly in New Jersey), although the Arizona area unfortunately had to remain unsupplied for the time being out of bitter necessity. Despite diligent work among Finns and Estonians, he has not been able to do much in the East either.

To experience joy. He complains about the spreading socialism and the unbelief that comes to light with it. This mission has also had to suffer from the war conditions and their consequences to a special degree. Even though our missionary to Finland has seen only little fruit of his many-sided, strenuous work so far, it remains certain that his work is not in vain in the Lord. Apart from Pastor Klemmer, no one has been found so far who could have been appointed to the Finnish mission, although Pastor Sillak served a station in Alberta for a while. - At present there is only one traveling preacher in our Finnish mission, who serves about 200 souls in 5 places.

The Persian Mission.

In 1911, the New York Pastoral Conference came before our Synod of Delegates with the following submission: "The missionary John Pasha, who was colloquialized by us and has now been working under our eyes and attending our conferences for a long time, is a sincere, faithful soul, glowing with love for Jesus and burning with zeal for the salvation of his countrymen. He is working eight mission fields here in the East. . . Our pastors . . . are working with him, watching his work as it were, and unanimously report the same things that Pasha reports at our conferences. In these eight places he has 1600 souls under his care, all grown men; for their families are in Persia, and the people are too poor to let the latter join them. 130 to 150 people are often present in one service, as the pastors report. Every five weeks the missionary gets around in his mission area and in touch with the 1500 souls. But now he describes to us how in Chicago and Pittsburgh another 5000 Persians are holding out, pestering him with letters to come to them. That is impossible; there we should put his son, who, trained in Hermannsburg, would also like to join us [from the General Council]. And finally Pasha describes to us how all the letters from the old homeland report that the door to the mission is now wide open to the Mohammedans there, as a result of the great

Changes that have been going on with the Turkish government in recent years. What a prospect God is opening up for us, and what a mission we were not even looking for, God is dropping into our laps . . . ready workers and so many souls already worked!"

The synod made this newly started Persian mission its own by a resolution. Unfortunately, however, the progress was not as one might hope and expect. The missionary had his family in Persia. To have them come over would have involved immense difficulties, which is why Pastor Pasha wished to be sent home as a missionary, while the commission did not consider itself authorized to start a new mission abroad. However, the missionary was afflicted with an organic disease and in November 1911 he was already introduced by God to the homeland, which is above. His son, Pastor Philip Pasha, was called to continue the work of his blessed father after a well-confirmed colloquium. He also worked faithfully, but soon began to complain about the failure and hopelessness of his work. The number of Persians on which he worked became smaller and smaller. Finally, his effectiveness was limited to a very small group at one preaching place, Yonkers, N.Y. Completely discouraged, he fell ill in the fall of 1913 and resigned from his office. Thus the Persian Mission was now almost completely deserted. However, Pastor v. Schlichten was appointed vacant preacher in Yonkers for the Persians who had remained faithful and, at the request of the Persian Lutherans there, was willing to take care of them. He preached an English sermon to them, which was then immediately translated, sentence by sentence, into Persian by an interpreter. The audience varied between 10 and 200. In September 1914, Pastor Phil. Pascha passed away; and since then the Lord has spoken clearly enough about our Persian mission: "My hour has not yet come." A few years later a resumption of this mission seemed to be in prospect, since a Lutheran pastor from Persia came to us and joined us, since also a son of the first Lutheran Persian pastor in our Springfield Seminary

studied. But the last report of our commission (1920) read: "The mission among the Persians has not been resumed. Lazarus Jaure, who was accepted at the last delegate synod, explored the city of Chicago, but failed to establish a mission station. Since a mission among the Persians also seemed to be completely hopeless last year, candidate Augustin Pera of Springfield was not called to this mission either."

The Slovak Mission.

That we are also involved in this mission should not really be necessary, because there is an orthodox Slovak synod in this country. However, since the synod declared that it could not deal with this matter, our commission decided to do so about eight years ago at the urgent request of the pastoral conference of Detroit, Mich. and the synod declared its support in 1914. In Detroit, all the preconditions for successfully conducting a mission among the Slovaks were present, and in 1912 the beginning of a Lutheran mission to the Slovaks had already been made. A considerable number of children of Slovak parents were already in our German parochial schools there before our missionary began his work. The first to be called as a missionary was Springfield candidate Kolarik, who organized a congregation with a Lutheran constitution in the fall of 1912 and had an average of 55 listeners in the services. Unfortunately, the congregation became deserted after quite a few months, as its pastor followed a call to a larger Slovak congregation. However, at the beginning of 1913, one of his fellow students succeeded him, namely Candidate Marcis, who had not yet taken up a call due to health reasons. The latter soon began preaching on the east side of Detroit as well as in Pontiac, Mich. and Indianapolis. The congregation enjoyed a prosperous growth, contributed $300 to the salary of its pastor in 1913 and was able to acquire a building site for church construction. The effectiveness of the second missionary in Detroit was also only short-lived, since he left after

year's time accepted a call to the Slovak Synod; but since June 1914 Pastor Daniel (likewise educated in Springfield) has been working there with great joy and blessing, and has also extended his activities to Toledo and Lima, O. During the summer months the missionary holds school with 40 children. The congregation enjoyed the hospitality of the Concordia congregation, which gave it a schoolroom for worship use until it completed its own church building in 1918. In addition to the generous contribution to the salary of its pastor, the congregation shows great willingness to sacrifice for mission and charity, and develops a lively faith life in other ways as well. The mission parish comprises two congregations, Detroit and Toledo, with 278 souls.

The mission among the Italians.

The beginning of our most recent foreign language mission was in 1914, when it was reported from Danbury, Conn. that such a mission had recently been started there. Even before that, our commission had been asked on several occasions to start a mission among the Italians, of whom there are said to be several hundred thousand in New York as well as in Philadelphia. It is precisely from this people that large crowds are to be found in most of the larger cities of our country. Among them there is a movement to get rid of Rome, which is being exploited by other Protestant church communities. However, there was a lack of funds and especially of a missionary to expand the work of our foreign-language missions in the direction indicated. However, we will let the "Lutheran" (Vol. 71, p. 83) tell us how we soon came to this:

"Without any action on our part, Pastor Andrea Bongarzone, a former Roman Catholic priest who has been a member of the General Synod for some years and has been doing mission work among his people in West Hoboken, N. J., has approached us for exception to our Synod. In a letter, signed by 26 men of his former congregation, they request

People ask us for service and support. The preliminary steps for the admission of Pastor Bongarzone have already been taken, but it may be several weeks before the final admission takes place. In order not to leave the worker standing idly by the wayside, but to send him into the vineyard of the Lord, the New York Local Conference, which has been dealing with this matter, has asked the New Jersey Pastoral Conference to elect a committee to take charge of the matter for the time being, so that this important mission can be started as soon as possible. The committee ... is elected, the worker is there, the people long for God's word; but we lack a place where the services can be held. We can get such a place, indeed such a place is already in prospect; but, but - we lack money. We need money to pay rent, to give the missionary at least enough to live."

Several months later: "Trusting in God, we have begun this work in West Hoboken, N. J., and can report that the work is making blessed progress. The services are attended by an average of 30 to 35 listeners. The Sunday school enrollment is 38 children. In another part of the city, the missionary has opened another Sunday school, which is attended by 12 children. It is especially gratifying that so many men attend the services. It is not uncommon for about 22 of the 30 present to be men. In the near future, the missionary intends to make an attempt to establish a mission in the city of New York. The work among the Italians is by no means easy. It is true that the great majority of these people have turned their backs on the Papal Church and do not want to know anything about it. But because they feel betrayed in their religion, they do not seek the light, but become frivolous and do not care at all about God and His Word. In addition, many of them can neither read nor write. But our missionary does not let his hard work be spoiled, but works faithfully and diligently with the

Gospel among his people. He is on the road early and late, seeks out the people in their homes, holds conversations with them about God's word and shows them from the Scriptures Jesus, the Savior and Redeemer, who also shed his blood for them and wants to make them eternally blessed. That God's word is a divine power, and that it, where it is proclaimed loudly and purely, does not come back empty, but bears fruit, is already evident after such a short time. People, who at first did not even want to be talked to, turn up on Sundays for the services and express their joy that they now hear sermons that have Christ, the core and star of the Scriptures, as their center. Let us also entrust this matter of his kingdom to the Lord our God and ask him for his blessing, so that the work we have begun in his name and trusting in his help may not only continue, but that many souls may also be brought to the Savior through it."

So much for the report. In the following year (1916) it was reported that an examination had been set up by official order with Pastor Bongarzone to find out whether he was capable of administering the office of a Lutheran pastor, after he had been preparing for such an examination with great diligence for a year under the guidance of our pastors in his vicinity. The next year our commission reported that a number of Italians had issued him a profession, and further: "After Pastor Bongarzone had passed his colloquium and had been admitted to the Synod, the Commission for Foreign Language Missions, with the approval of the Honorable General Presidium, added the Italian mission to the foreign language missions of the General Synod. The missionary preaches sermons and Sunday School in West Hoboken and Jersey City, as well as in New York, and makes many home visits among the Italians. May the Lord also bring salvation to many poor souls through this mission!" - From the missionary's own reports it appears that he is making quite astonishingly many home visits, but that his parish so far numbers only 92 souls.

That the missionary work of our Synod has not spread much further is not due to the fact that no opportunity has been found to start further missions, but mostly only to the fact that up to now we have lacked the workers or our treasury has lacked the necessary means to extend the work. Our commission has long since been called upon to undertake, for example, a French mission in Chicago, another in Chicago among the Negroes and Magyars, a mission on the peninsula near Green Bay, Wis. among the Bohemians and Poles, another in old Mexico among the Mexicans, and several other missions. Primarily for the reasons already mentioned, this could not yet be done. Nevertheless, we have every reason to be glad and grateful that especially our Springfield seminary has already supplied us with so many workers in foreign language missions.

All our missions have no other task or purpose than to save dearly purchased immortal souls from temporal and eternal perdition through the precious word of the Savior of sinners, who came to seek and to make blessed that which is lost. For this they need our help, our gifts, our prayers and our sacrifices. Those who listen to the word of divine preaching, even in our mission parishes, are urged to share all kinds of good things with those who teach them. This continued exhortation generally bears good fruit, and in the vast majority of cases the fruits increase from year to year. Nevertheless, these missions are in constant need of our help, especially since in these expensive times the salaries of our missionaries have had to be significantly increased. But if in all the congregations of our synod a good collection were made annually for all the smaller missions together (not the mission festival collection, which should be given to the larger missions), we would always have enough on hand for the needs of these missions as well.

Our missionaries among the foreign speakers in this country painfully feel the lack of suitable genuine Lutheran literature. There is a great lack of catechisms, Biblical Histories,

hymnals, and the like. The more seldom the missionaries can get around in their large areas, the more necessary it would be that they could supply the so abandoned people with suitable books, writings, etc., but also with magazines. In a parish whose church is usually attended by 50 to 80 people, but on feast days by 150, there are on the whole only 30 hymnals. From elsewhere, a pastor writes: "Last year, I made contact with several families in M. who had given their farewell to the Roman church. However, I had nothing printed to leave them. With one family I left my only copy of the Polish Lutheran Catechism. Reading this catechism awakened the conscience of both father and mother. After a year, the man came to me in C. Lamenting his spiritual need, he asked me for comfort and help. For lack of anything else, I gave the father some of my sermon manuscripts. How much more would I have done if I could have left something printed for everyone with whom I had already come into contact in my missionary work!"

Our Synod, convinced of the urgent need for foreign-language literature, has chosen a special commission to take care of such literature. This is the faculty of our seminary in Springfield, which has been engaged for a number of years now in carrying out the mission that has become its responsibility. Already for a long time

Friedmann translated Luther's Small Catechism into the Yiddish dialect and Pastor Jurksaitis our Synodal Catechism into the Lithuanian language. But printing books costs money, especially printing such books. One congregation has already made a special appropriation of $50 for this purpose, and a conference has collected among themselves for this purpose. A single Christian - who wants to remain a "Mr. Unknown for Foreign Language Missions" - has offered funds for the printing of a translation of Luther's Catechism into the Polish language. May others follow this beautiful example for the sake of the Kingdom of God!

The Lord, who wants all men to be helped and all to come to the knowledge of the truth, give more and more of his word to this end with great multitudes of evangelists and increase in all of us the fruitfulness for all good works, so that we, as our Lord Luther says, may help our Lord God to gather his grains before the final wrath burns up, which will consume the chaff forever.

Arcadia, Mich. P. Fr. Sievers.

English work in our synod. [ToC]

> The Lord will preach in every language, so that some will be born there.
>
> Ps. 87, 6.

The founders of our synod were Germans, recently immigrated from German lands. Partly (Wyneken, Ernst, Lochner, Sihler) they came to take care of the spiritually neglected and scattered German Lutherans, partly (Walther, Löber, Keyl, Fürbringer) they had emigrated for the sake of faith, partly (Crämer and the Frankenmuther) to found missionary colonies. It was quite natural that these German Lutherans first turned to their German co-religionists to gather them into congregations. At that time, there was a lack of profession as well as, in part, linguistic ability to undertake church work through public preaching to English-speaking Americans. To reproach these faithful men for not taking up the English work as soon as possible would be to condemn them as unjustly as it would be to condemn them without understanding. After all, they could not cope with the work that God had laid at their door, so to speak. What folly to take on something else for which they were not even prepared? And yet, even if they were Germans who wanted to do German work for the time being and had their work cut out for them, they were not haters of the English way of life, those who did not want to learn or teach English at all. In the first program of their teaching institution, for example, the in-

Saxons migrated to the area that the English language should also be taught. English was taught and learned there as well as it could be. Some of our fathers (especially Sihler and Crämer) knew so much English that they could converse with Americans. Did they not also bear witness to their faith? Most certainly! Everything else we know about them vouches for that. Yes, we also have eye and ear witnesses who confirm this. We are told by Pastor Keyl that he had already been in contact with Americans in Perry County. 1)

The writer of this article remembers from his youth that his father in Maryland not only took care of some American farmers who did not belong to any church, but that at least one of them thanked him for this on his deathbed. We know from Wyneken that he gave English religious instruction to American relatives of his members in Baltimore, Md. as early as 1848. In the *Baltimore Lutheran* (Vol. II, No. 7) therefore says of him: "The real father of English missions in the faithful Lutheran Church of this country is F. C. D. Wyneken." The same paper reports the following: When a certain Mr. S. Wyneken asked to teach his wife, as she (a Catholic and knowing only English) was thinking of converting to the Lutheran Church, Wyneken undertook the teaching. This was the beginning of the English work in the Missouri Synod. Wyneken felt painfully even then the lack of suitable reading for his English-speaking confessors. He did, however, get this woman the English New Testament, the Book of Concord (New Market Edition), and an English translation of the Life of Luther by Meurer. Before Wyneken had finished this teaching, he was called to St. Louis. He also accepted the appointment and left Baltimore. Pastor G. Schaller, who served the congregation as vicar until the arrival of Pastor Keyl, completed Wyneken's work and received the convert into the

1) Leben und Wirken des Ehrw. Ernst Gerhard Wilh. Keyl von J. F. Köstering, St. Louis, Mo., p. 11.

Parish. Later, a number of members of this Baltimore (St. Paul) congregation, Dr. A. F. Haynel, Francis Buhler, Daniel Dobler and John Dobler, appealed for dismissal to form an English Evangelical Lutheran congregation of unaltered Augsburg Confession. Their request, however, was not understood at the time and their humble request was turned down by the board of the congregation. Later, the situation in Baltimore was thought and judged differently. There the old congregations strongly supported their English missions.

Above all, Dr. Walther must be praised for having made every effort to preach the dear Word of God in the English language to the English speakers in St. Louis, especially to the younger Lutherans who thought they no longer understood German. He had a certain Dr. S. L. Harkey come to St. Louis for this purpose, rented a hall and had this service announced in all churches and also in all German and English newspapers. He himself drove Dr. Harkey to the service in his own carriage, and even took him to the private homes of those who had expressed the opinion that they were more proficient in English than in German. He then announced a meeting for the following Monday evening to discuss the establishment of an English-Lutheran congregation. But there was a lack of people, a lack of hymnals, a lack of edification books, a lack of catechisms in the English language. The matter had to be postponed.

Dr. Walther, however, kept his eye on the goal of founding an English-Lutheran congregation and asked Prof. Crull of Fort Wayne to at least make a start with the translation of our German hymnal. Gradually the Agenda and the Catechism were also translated. Dr. Walther also entered into correspondence with Pastors Henkel, the leaders of the English Tennessee Synod in North Carolina. Because the Missouri Synod was then in communion of faith, altar, and pulpit with the Ohio Synod through the Synodal Conference, and that Synod could better deal with the English work, so in some places at that time they also followed

the way of sending English Lutherans to the pastors of this synod. This is how, for example, the English St. Peter's congregation was formed in Baltimore, Md. But now, when the Grace Election doctrine controversy broke out, this was no longer allowed to happen. One

P. C. A. Frank.

felt even more painfully the lack of pure English textbooks and also of an English ecclesiastical journal. It was then Dr. C. A. Frank, then pastor at Zanesville, O., who suggested the founding of such a magazine and also set it in motion. Thus was the *Lutheran Witness* founded. A pastor of the Ohio Synod, P. F. Kügele (Coyners Store, Va.), who, together with his congregation, was a believer in the doctrine of

After Kügele left the Ohio Synod, Dr. Frank helped with the publication of this journal. In the East, Kügele and his congregation were the only English-speaking Lutherans who adhered to the Missouri Synod. In the West, it was Pastors J. C. Henkel and J. R. Moser in Missouri. These had been members of the Tennessee Synod and had settled in the state of Missouri.

Dr. Walther had earlier entered into correspondence with the Henkel brothers, leaders of the English Tennessee Synod. Through them, St. Louis Lutherans became acquainted with English Lutherans in Webster and Wayne Counties, Mo. who had migrated from Tennessee, and thus the General English Lutheran Conference of Missouri and other states was formed. Pastor Kuegele and his congregation in Virginia had asked the Synodical Conference meeting that year at Cleveland, O., as early as 1884 to form an English Lutheran Synod or District. This request was not granted, but the petitioners were encouraged to seek out other faithful English Lutherans. This they did, and thus came into closer contact with English Lutherans in Wayne and Webster Counties, Mo. When the Synod of Delegates met at Fort Wayne, Ind. in 1887, it had before it two petitions, one from Coyner's Congregation in Virginia, the other from the General English Lutheran Conference of Missouri. Both asked for the establishment of an English Synodical District. Neither petition was granted, but the petitioners were advised to join together to form a special English synod. The Missouri Synod promised to do what it could to help them. In that year English congregations had also been started in Baltimore, Md. and in New Orleans, La. They therefore proceeded to follow the advice of the Missouri Synod and form a synod of their own. W. Dallmann (Baltimore, Md.) and A. W. Meyer (Webster Co., Mo.) were commissioned to compile the draft into a constitution. This they did. This draft received the approval of Pastor Kügeles and was published in the *Lutheran Witness of* the

August 7, 1888 reprinted. From October 19 to 23, 1888, the pastors and some lay delegates met in the German Lutheran Bethlehem congregation (P. C. Janzow) at St. Louis, Mo. After several days of deliberation, the English Missouri Synod was formed on October 22.

The following congregations signed the constitution: Coy- ners Congregation, Augusta Co, Va; Emmanuel Mission, Baltimore, Md; Emmanuel, Webster Co, Mo; St. Paul's, Webster Co, Mo; Zion, Gravelton, Mo; St. James's, Barton Co, Mo; St. Peter's, Neutral, Kans; Salem, Springdale, Ark. The following pastors signed: A. S. Bartholometv, Springdale, Ark; W. Dallmann, Baltimore, Md; R. L. Goodman, Milford, Mo; H. S. Knabenschuh, Springfield, III; F. Kroeger, Pendleton Co, W. Va,; F. Kugele, Coyners Store, Va; A. W. Meyer, Wheels, Mo; C. F. W. Meyer, Marshfield, Mo.; A. Räder, Marshfield, Mo.; J. E. Räder, Springdale, Ark.; C. Spannuth, Winfield, Kans.; L.M. Wagner, Gravelton, Mo. Theo. Hügli of New Orleans, La. was unable to attend but asked to be included. His request was granted and his name signature entered.

The new synod was called: The General English Evangelical Lutheran Conference of Missouri and Other States. However, this name was changed at the second meeting to: The English Evangelical Lutheran Synod of Missouri and Other States.

In our calendar of 1890 we read page 14, as follows: "Likewise, the work of the English Mission has not only consolidated, but has also shown very pleasing results. From October 19 to 23, 1888, the English Lutheran Conference met in St. Louis and constituted itself as the General English Lutheran Conference of Missouri and St. Louis.' It resolved at the same time to publish an English Lutheran hymnal and took steps to publish the Book of Concord in English. An English Lutheran congregation has sprung up in Baltimore, Md. which has its own church and is steadily increasing. In West Virginia, the missionary preaches in six different places. Although he has only been working here since November 1888,

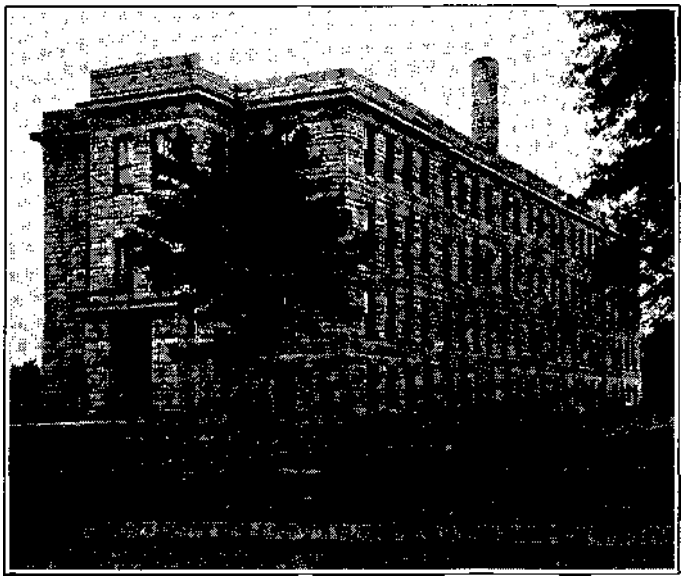
5 persons have been confirmed, 25 are receiving confirmation classes, 2 baptism classes, and 20 others have registered for confirmation. In New Orleans, the English Lutheran congregation has built a little church and has a thriving weekly school. A small English congregation has also formed in St. Louis, which has also already called its own pastor. In southeast Missouri, congregations and several mission sites have been regularly served; one congregation is vacant. Springfield, Mo. is to be started. Wichita and Winfield, Kans. have pastors of their own. An English weekly school has also been opened at the latter place." The pastor here said to have been called to a small English congregation in St. Louis was F. Adams, who founded and built up a faithful English Lutheran congregation (Grace Church) here with great skill and complete devotion. He also immediately joined the small English synod and was elected vice-president of the same, but died already in the following year (1891).

The English Synod had initially wanted to meet every three years. However, this was also changed and they met every two years. Immediately at the first meeting of the Synod it was richly endowed. Pastor C. A. Frank of Zanesville, O., gave it the *Lutheran Witness*,
and Prof. A. Crull of Fort Wayne gave her the manuscript for an English Lutheran hymnal which he had completed at the suggestion of Dr. Walther had completed. The first edition of this hymnal appeared in 1889 and was soon out of print; it was therefore followed shortly thereafter by the second.

Through this little English Synod the English work was now so vigorously carried on that English Lutheran congregations sprang up rapidly one after another in various places, as, for example, at Fort Wayne, Cleveland, Detroit, Washington, Dr. C., Pittsburgh, Chicago, New York, Boston, etc.

At the third meeting of the English Synod in Chicago (1893), Mr. J. P. Baden gave it a new college building together with land, located at Winfield, Kans. and over $25,000. Also Concordia College at Conover, N. C., at which Professors W. H. T. Dau and G. Romoser

were offered to her. Both offers were accepted. For years, the German Missouri Synod provided strong financial support to its English sister synod to maintain these institutions. However, the latter was too weak to continue both asylums. The institution at Winfield, Kans. was therefore offered as a gift to the German synod, which accepted the gift with thanks.



The new St. Johns College building in Winfield, Kans.

Over the years, various congregations of the German Synod had dismissed quite a number of members to congregations of the English Synod. The conviction broke out that one should not continue to work in this way. The English congregations had to build larger and larger churches and had no facilities for training preachers and teachers, and the often large, spacious churches of the old German congregations were in danger of standing empty more and more because of the lack of new members from Germany. Some of these German congregations established

English services themselves. In some churches, English services were held once a month in the evening, in others twice a month. In time, English services began to be held in some of these churches every Sunday morning after the German service. Thus it came about that in 1909 it could be reported that in the German Missouri Synod at 444 places preaching was done in English. The German synod was already doing more English work than the English, and yet had no English church bulletin for those members who used the English language. And on the other hand, the English sister synod had no seminary and no theological faculty. So they came to the conclusion that they should unite, and this unification came about in such a way that the English Synod was absorbed by the German Synod (1911) as the English District. The English District thereby also turned over all its publication and book business to the General Synod, and the *Lutheran Witness* thus became the English official paper of the Missouri Synod.

Since that time, the English work has made great progress. Some congregations in the German districts have become entirely English. In most, at least some English work is done; in many, as much work is done in English as in German. One whole district, the Southern District, is now officially an English district. The General Synod has dropped the word "German" from its name. From the English District, Rev. H. P. Eckhardt of Pittsburgh has been elected fourth Vice-President of the General Synod, and the clerk of this, who is also a member of the English District, acts as representative of his district as one of the editors of the *Lutheran Witness* and is also a member of the theological faculty at St. Louis, Mo.

Much has been thought, spoken, debated and written about the English ecclesiastical work on the part of the Lutheran synods in this country. Depending on the facts presented to the various persons, and depending on the prejudices of the various

The synods, which they had mastered, judged the state of affairs. Admittedly, what our fathers saw in the synods that had quickly become English, and what one had experienced in the Ohio Synod, for example, in the congregations and districts that had often abandoned German without need, was truly not conducive to encouraging a faithful Lutheran who was heartily devoted to right Lutheranism to speak the word of becoming English. It cannot be denied that contempt for the German mother tongue and a certain imprudent admiration of Anglo-Americanism have often gone hand in hand with unscrupulous disregard for pure Lutheran doctrine. This conduct filled our fathers with just displeasure and probably contributed much to the fact that not a few of them became somewhat disgusted with becoming English, indeed that some were afraid of it. Whoever is acquainted with the history of the former General Synod can hardly find it surprising, after all, that faithful Lutherans could think only with apprehension of the Anglicization of the Church. Many who in that synod were zealous for the use of the English language in worship wanted to adopt with that language also the outward ceremonies and the whole manner of the American sects. For many, only the name of Lutheranism remained, for neither Lutheran doctrine nor practice was compatible with revivalism and temperance. No wonder that some hoped that the German language would be preserved for the American Lutheran Church, and that quite a few could not or would not separate Lutheranism and Germanism in a pure way. 2)

2) How many a German pastor felt in the past can be seen from the following quotation from Köstering's "Life and Work of the Honorable E. G. W. Keyl" (p. 90 f.): "The accusation has also been made against Keyl that he persistently opposed the formation of an English-Lutheran congregation in Baltimore. In order to understand this accusation correctly, we must immediately note that the founding of an English-Lutheran congregation in Baltimore was about Keyl's congregation dismissing some of its members who were to form the group for an English congregation. So Keyl did not object to the establishment of as many English Lutheran congregations as possible in Baltimore; he just

That under these circumstances pastors and congregations made mistakes, misjudged situations and people, and did not

He refused to dismiss members from his congregation who did not need to join an English congregation because of the language. He feared that if his congregation granted permission for some to leave their association and form an English congregation, others would soon ask to be dismissed for unfair reasons in order to join the English congregation. The writer of this article remembers well that in 1860, in a conference held on the occasion of a synod meeting in St. Louis, a complaint was made against our dear Keyl in regard to this matter. At that time he spoke in a very calm and Christian manner about the charge brought against him in an unseemly manner by a young preacher: that he had no objection to the formation of English Lutheran congregations; only this was his opinion, that they should be formed from the English population, but not from the German. And in this the conference agreed with him completely, and the complaint was thus settled. We will readily admit here, however, that Keyl may have been a little too exclusive in this matter. Yes, we admit that something human happened to him here and there in the discussion of this matter. But here again we must point out and call attention to the fact that Keyl also took the same position in this matter that our Synod has taken from the very beginning toward the English-church (or unchurch) being. It is true that our Synod was far from thinking that the Gospel could not be preached in English and that the pure doctrine of the Lutheran Church could not be preached in English; but it also well recognized how much depended for the Lutheran Church of this country on maintaining and preserving the German language and German nature and not letting them perish indifferently. They also had before their eyes the warning example of the many old German synods of this country, which had neglected the German language and German nature, had their children educated in the religionless state schools, as a result of which the youth was not only weaned from the mother tongue, but also alienated from the Lutheran church and fell into the hands of the American sects. The fathers of our synod also considered what a rich treasure of Christian writings the Lutheran church possessed in German, which were not accessible to English speakers, and that this alone was reason enough to work diligently to preserve the German language for the German-Lutheran congregations. If this endeavor is no longer as strong in us as it was in the past, we should not forget that times and circumstances have changed.

Who can deny that the pastors and congregations have failed in their missionary duties? But these errors and omissions are truly no greater than the errors of those pastors, congregations and entire synods who, with disregard for pure doctrine and with unconscionable disregard for the dangers and losses, recklessly led their people to the Anglo-American church system. Let each one ask himself: Have we lost more or gained more by the fearful conscientiousness of our fathers in the language question? We must not and will not conceal from ourselves that, as so easily happens with people, anxious conscientiousness was sometimes mixed with anxious selfishness (Phil. 2:21).

Today, praise be to God, the situation is such that the language question is of little concern to our Synod. In almost all of our grammar schools, the teaching is arranged in such a way that both languages, German and English, are taken into account. In our seminaries, too, each language comes into its own - it has to, since we can now mostly use only bilingual preachers. For years we have had, in addition to our English congregational journal, our own English-theological monthly, *Theological Monthly* (first edited by Dr. A. L. Gräbner in 1897, published as a quarterly under the name *Theological Quarterly* until the end of 1920, and since the death of the first editor by Prof. W. H. T. Dau). We have splendid English catechisms, hymnals, and edification books, and almost not a month passes without new English tracts or books coming out of our Concordia Publishing House. Two districts of the Synod are entirely English, and at all other meetings of our Synod in North America, English is used in addition to German.

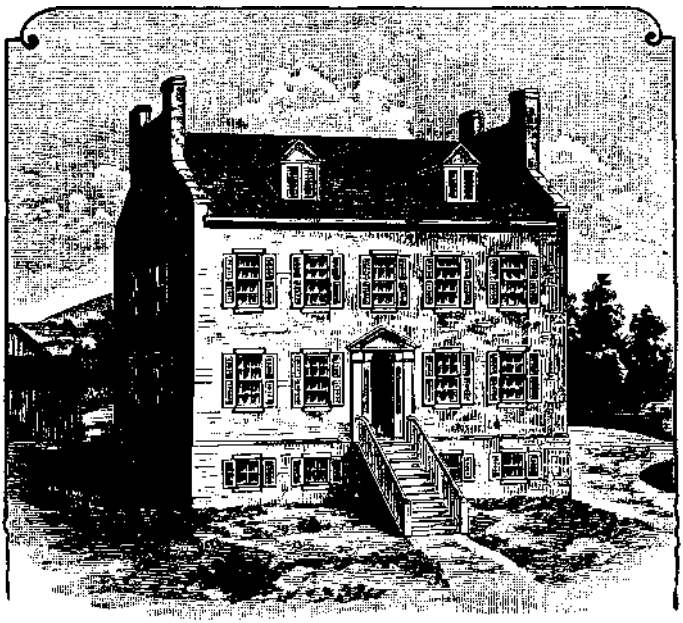
St. Louis, Mo. Prof. Martin S. Sommer.

Our Preacher Seminaries. [ToC]

I give Jerusalem preachers. Isa. 41, 27.

Luther's prophesying word in his last Wittenberg sermon: "The devil will kindle the light of reason and bring you from faith," had come true. In the Saxon lands, the cradle of the Reformation, this "light" burned particularly brightly, but as a result spread nothing but darkness and death among the clergy. The much-vaunted tolerance which, according to its bearers, this "light" was supposed to carry with it, proved to be a lie and a deception as soon as believers were involved. All those who did not put up with the dull glow of the light of reason and tried to warm themselves, however meagerly, by the rays of the gospel, felt the heavy hand of the spiritual authority, which was still strengthened by the secular arm. Thus the old core songs of the church could be miserably watered down, the ecclesiastical forms could be dressed up with rationalistic verbiage, the schoolbooks could be filled with unbelief, and churches and schools could be staffed with unbelieving servants, without having to care about the complaints and sighs of the still existing simple-minded Christians. When the young man in office in Saxony, Pastor C. F. W. Walther worked toward the introduction of better textbooks, he became involved in a costly lawsuit. When a village congregation refused to put up with an unbelieving school teacher, a battalion of soldiers was put in their quarters to wear them down. They would not have been allowed to separate from the national church to form independent congregations. Emigration to a country where religious freedom prevailed seemed to be the only way out of the increasingly unbearable distress of conscience. So it finally happened that in 1838 about 800 souls, mostly farmers and small craftsmen, but also doctors, lawyers, seven pastors, eight candidates of theology, one school teacher and three candidates of the school board decided to emigrate to the promised land America. A main intention at

of their emigration was, according to Löber, "to protect the children in general from unchristian instruction, and also to prepare the youth studying among us for their future profession in a more Christian way, following the example of the old Lutheran church, than is unfortunately the case at most of the learned schools in Germany. This explains a



The first seminary building in St. Louis.
Inaugurated in 1850.

The most prominent characteristic of our dear Missouri Synod, which has always remained the same during the whole time of its existence, now seventy-five years, is the cultivation of the Christian congregation school and the care for the education of the servants in church and school. The many articles in the "Lutheraner", from the first volume to the latest, the reports at the meetings of the General Synod and the resolutions of the same based thereon from the first

Session in 1847 to the 1920 Synod of Delegates in Detroit. The Synod's 15 teaching institutions and the more than 2300 students now in these institutions bear witness to this. This, under God's blessing, has been the secret of the rapid growth and amazing expansion of our synodical system, while many of the earlier Lutheran congregations were stunted in their growth, died altogether, or became a welcome prey of the sects, because they did not take care of their spiritual needs themselves, but relied on outside help.

If one follows the beginnings and progress of our educational system on the basis of the old reports, one is immediately struck by the free outlook into the future, the courageous energy under difficult circumstances and the loving sacrifice for the important cause of Christian education among our fathers. The appeal of some candidates of theology for the foundation of the Concordia of Altenburg and the program developed thereby, which appeared in the "Anzeiger des Westens" [*Gazette of the West*] in 1839, was a greater deed than if the same thing were now undertaken down in Punta Arenas by some South American brothers in faith. They not only wanted to teach religion, Latin, Greek and Hebrew, German, French and English, history, geography, mathematics, physics, natural history, the basics of philosophy, music and drawing, but also to train their pupils for university studies. And all this in the midst of great poverty, many internal and external hardships, and although there were enough candidates of theology for their next demands.

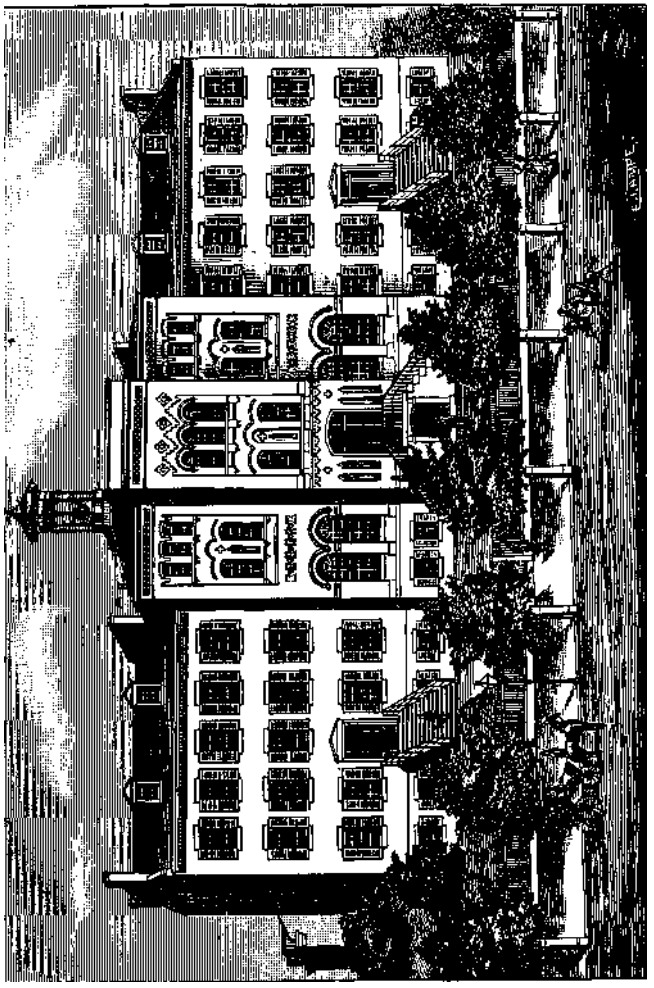
We are equally surprised to see that our fathers were easily moved by consideration of the circumstances to make changes which seemed to them to be beneficial for the welfare and prosperity and for the greater usefulness of the institution. Thus they moved their log cabin from Dresden to Altenburg, gave this small institution to the newly founded Missouri Synod as property, moved it to St. Louis, and in 1849 added a seminary ab-

division. Soon after, they separated the high school from the theological seminary and moved the high school to Fort Wayne, while locally uniting the practical preacher's seminary there with that in St. Louis (1861). But in 1875 they transplanted the practical institution to Springfield, III, while the school teachers' seminary had previously been moved from Fort Wayne to Addison.

While the college of our fathers was initially intended to adequately prepare young men for theological study, it was also intended from the beginning to keep the high school open to others. The carefully kept rolls from 1851 to 1855 list twenty-five starred names, including eight English names, whose holders wished to enter a secular profession. One of the latter was the later Mayor Ewing of St. Louis.

But who would suspect that they were also quite similar to our time in the methods of arousing interest and winning money collections for their institution in St. Louis? It seems strange when one says: "What joy it would be if everyone knew that his fellow believers participated with him on the same day in the common work! And what joy only if, through our joint work, on the same day, perhaps in an hour, the same thing would be aligned and the means provided to make the well wider and deeper, to support the fruit tree, to dig it and water it! You see, true love is inventive. They wanted $10,000 to build the south wing in St. Louis at that time. We do not know whether that thought came to fruition, which we would call a "drive" nowadays, but the building went up to the great delight of the generation of that time.

The inauguration of this south wing, to which a north wing and a central building were later added, which buildings then became a spiritual home for many hundreds of students until 1883, turned out to be a great celebration, the description of which was penned by



The theological seminary in St. Louis from 1858 to 1882.

of R. L., one of the first students of the Altenburg institution, the later Prof. Lange, seems pleasantly surprising to us. It is to be reported here in somewhat more detail, because thereby at the same time some history of the institution comes to its right. The description reads as follows: "At three o'clock the groups arranged themselves, the speakers stepped onto the steps of the entrance, and the noise died away. In front, a choir of musicians, two choirs of singers and a kind of crusader had lined up, wearing the red cross, a red silk mesh - but not on the right shoulder, but near the heart. It was a number of young men who had set themselves the noble and beautiful purpose -not to free the Holy Land from the Turks, but poor Lutheran students from hunger and sorrow. The celebration opened with a beautiful symphony performed by the music choir, and the singers sang full-throated hymns of praise. When the singing had ceased, Mr. Wyneken arose and, in a powerful and enthusiastic speech, addressed the newly founded institution to the hearts of the German people in general and to the hearts of the children of the church in particular. The nobler part of the English people, the one from whom the praised institutions, the cultivation of art and science, started and are still starting, is of German origin. German spirit bears these fruits - and the German people themselves are here like the Gibeonite woodcutters and water carriers in the Israelite camp! Whence then the screaming contradiction? There were no German scientific institutions. The nobler spirit of the Germans had to take refuge among the American people to escape atrophy, and Americanized, it brought forth its blossoms and fruits to the glory of those, to the shame of us. German people, a beginning has been made here, the seed has been planted; it is up to you whether it grows up to adorn you, and pours the blessing of education in abundance over your people of this country. And you, children of the church, long deceived, cheated of the good of the most holy faith, miserably thinned out by the crowds of enthusiasts and false believers, here is an institution founded to provide you with shepherds as you need them, who will offer you the pure gold of faith and, out of-

equipped with the necessary knowledge, will defend it victoriously, so that a more beautiful time may dawn for our church, and the sincere fall to you. Do not smile at the small beginning! It shall be nothing more than a beginning, and as such it is great enough. The Lord is with us!' When the speaker had finished, every word of which came from a heart laughing with joy, the song composed by Pastor Fick resounded in full choirs, the last stanza of which reads thus:

> "Lord God, you want to equip evangelists here
> in large numbers with wisdom, joy and
> strength. Bless the teachers' labors here, And
> let an Eden of holy science blossom through
> their diligence, That our children may also
> receive Your word in right usage!
> Always be close here, Concordia!

"Thereupon the Professor of Theology, Rev. Walther, rose and opened to the literati present, in Latin speech, in greater detail the purpose and nature of this college and of the theological seminary in particular. In modest dignity: Nos non sumus professores, nos non sumus doctores, at vero Dei gratia ecclesiae fili? he listed the greatest lights in the church sky, as sitting in the chairs of the Concordia and the various disciplines of the theological sciences and auxiliary sciences: Dogmatics, Exegesis, Ethics, Church History, Hermeneutics, Isagogics, etc., lecturing. Afterwards "Ein' feste Burg" was sung in Latin translation and special thanks were dedicated by Pastor Schieferdecker to the crusaders as caretakers and nurses of the college in an address and by Pastor Bünger in an earnest prayer of thanksgiving and supplication the whole institution was placed in the hands of God's merciful love.

"The next day the inauguration continued as an academic celebration, with Student Eißfeldt delivering a speech on the now despised study of theology, after which the rector of the Gymnasium, Herr Gönner, recited a Latin prayer

and gave a long Latin speech about the usefulness and the indispensable necessity of the knowledge of the ancient languages. Then the old hymn was sung: Veni, Creator Spiritus!' Whoever was able to feel these sacred heartbeats of the ancient Church in the melodic solemn tones of the old rhythm, felt that these new American walls were within the Cathedral, which, centuries old, has the Holy Spirit Himself as its builder and creator.

"So then, Concordia, be commended in love to the good God! He blesses you from on high and from his sanctuary! Grow in many thousands of thousands, and let thy seed possess the gates of thine enemies! The children of the Church carry you on their hearts; those who love Jerusalem wish you happiness; those who bless you will be blessed forever and ever. And you who once, beautifully gifted and adorned by a rich and kind mother, go forth into the field, into the battlefield, remain concordiales, keepers of concord!"

Whoever would have noticed the somewhat strong emphasis on German and the extensive use of the Latin language, would have found in this a peculiarity of our entire history of the institution, which is so closely connected with the history of the synod. He would also find, upon further research, that even stronger guarantees for the preservation of the German language were sought, in that in the deeds of donation of the institutions German was specifically named as the language of instruction, while English was only to be the subject of teaching. He would also find that during the lifetime of the founders of the Synod the Latin language was given a second place of honor. The Fathers did this, on the one hand, in the firm conviction that this was the best way to preserve the treasure of pure doctrine they had found; on the other hand, they acted in accordance with their educational and academic background, even when over there, in the country of their origin, the use of the Latin language was already beginning to decline. Our fathers were whole people and could only be so if they could move freely as they had grown. But that did not prevent them from adapting to the circumstances when they were too difficult for them.

became strong. As early as the fifties they sought a rapprochement with the all-English Tennessee Synod, and in the seventies they themselves lent a hand in the founding of the English Conference of Missouri, which later formed the English Missouri Synod and is now united as a district with the Mother Synod. - It may further be thought that Walther would have better encouraged his students if he had not gone along in the antiquated armor of an ecclesiastical tradition and, according to Ströbel, had cut his own well-writing Lutheran pen in such a major subject as dogmatics instead of teaching from a Latin compendium and giving time-wasting Latin dictation here as in exegesis. But no one will be able to prove that also at that time capable, ambitious spiritual workers, crowned with blessings, would not have been prepared. That rich intellectual and spiritual stimuli emanated from Walther in all lectures, especially in those on pastoral theology, in the so-called Luther Hours and Scheele Hours, as well as from his co-professors, will not be denied by any of the students of that time. We want to hold the memory of these teachers in high esteem.

In 1874, the first Synod of Delegates in Fort Wayne addressed the question: How should the lack of space for the seminaries in St. Louis be remedied? The so-called practical institution had been locally and organically united with the so-called theoretical institution since 1861. While the number of students was seventy-five at that time, it now amounted to two hundred and more. It was at this time that a stream of immigration began, which continued to pour into our country for decades, throwing thousands of children into the arms of our church, especially from the northern German regions. The so-called prairie states, from Dakota and Minnesota in the north to Texas in the south, lay open at that time like a garden of God. The easy conditions for acquiring land here, the fertile soil free of virgin forest, which already in the second year of cultivation was richly rewarding, were the forces of attraction for the settlement of the immigrants.

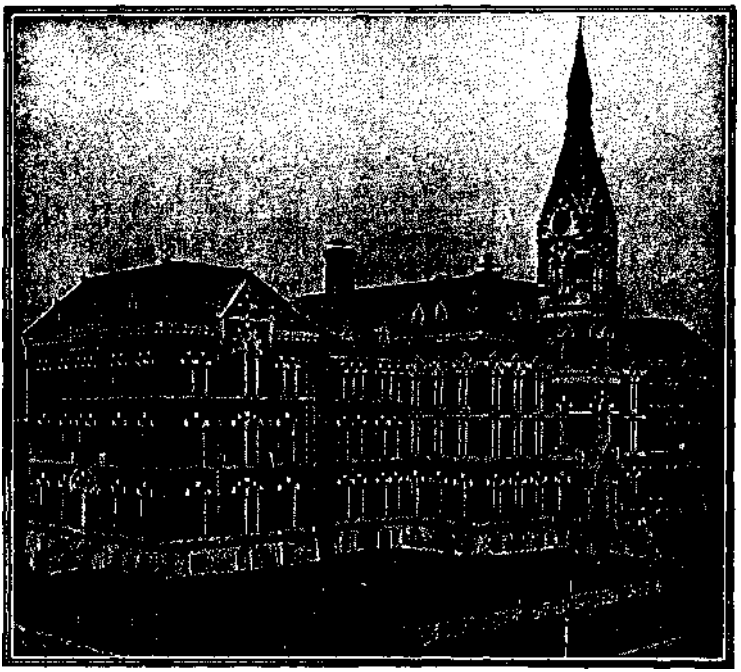
derer, and here a large ring of congregations was gathered through the work of the missionary preachers sent out and soon awaited a better supply of pastors of their own. What moved Pastors Löhe and Wucherer in 1846 to establish an institution that would "provide training in theology as quickly as possible, but also as thoroughly as possible," still met the needs of the time. Both institutions, it is said in one report, have the same goal: the training of faithful preachers. In another report to the synod it is said that the examinibus showed how the candidates of both departments were of one mind. In that report of 1874, however, the reasons are explained why the institutions should nevertheless be separated, because the teaching must be held differently due to the difference in the previous education. Moreover, from the theoretical institute one expects the offspring of professors for our institutions and the fighters in the wars against untruth. "Admittedly, not all the students in the theoretical seminar will be able to solve their task one day; but if even among a hundred of them only ten would be able to solve it, that would be an exceedingly great gain." Of 148 votes, 138 were for organic separation, 117 also for local separation. Thus, in 1875, the practical institution came to Springfield, III, where Prof. A. Crämer presided over it as president and main teacher until his death in 1891. Crämer more than others disliked the separation from St. Louis and from Walther, and he protested against it, fiercely pleading in his manner during the negotiations on this question. One trait may bring us a little closer in human terms to these two friends at heart, Walther and Crämer, and describe their good relationship to each other. Both were still afflicted with the forms of politeness of a bygone period, which are almost incomprehensible in our formless times. On a certain occasion, Crämer wanted to grant Walther, and the latter the former, the right of way through the door. They got into a friendly discussion about this.

In the course of this they both ended up on the floor.

In the report of the General Synod of 1863 we read that the congregational delegates proposed that the Synod pay the suspended full salaries of Professors Crämer and Walther, since both Crämer (who should have received $700) and Walther (who had been promised $1000) had settled for $600 each. A part of the proposal to fix a remuneration for the work as editor of the "Lutheraner" was not even discussed by Walther as President, although the "Lutheraner" at that time had yielded a net profit of $6000 in three years for the synod treasury. This unselfish attitude has been in no small part the secret of the divine blessing that has rested on our seminaries, and has also become a noble tradition that continues to work. - When we receive the main writings edited by our professors in German and English, from month to month and even more often, with their carefully chosen, efficient, thorough, contemporary content, like a healthy, tasty meal, we must not forget that they are fruits of those who work in the Word and in teaching, without asking: What will I get for it? Likewise, we must not forget that in their position as public leaders they are exposed to continuous attacks, calumnies and distortions from rarely those whom they are called to attack in the spiritual wars, which can be nothing less than pleasing to their flesh, both in attack and in defense.

Both institutions continued their existence independently, without any fears being realized. The influx of immigrants from Germany, as already mentioned, continued for decades, so that the number of students at both institutions was on the increase. From the institution now located in Springfield, a total of 1540 have been prepared for the service of the Church. In St. Louis the number is 2651.

The institution in St. Louis received a new dwelling in 1883, of which the aged Prof. Walther, Doctor of Theology since 1878, said in his stirring dedication speech before 20,000 people that it rose like a royal bride above its surroundings. This building, which cost about $130,000



The new building in St. Louis, dedicated in 1883.

Later, it was completed by a large commercial building, which, however, also contains teaching rooms, and for years has provided a place to stay for about 300 students, but not the necessary space for fruitful, quiet study. - If others wonder - and we with them - what brings us such a large number of young men, who devote themselves to a splendid profession, but say to themselves

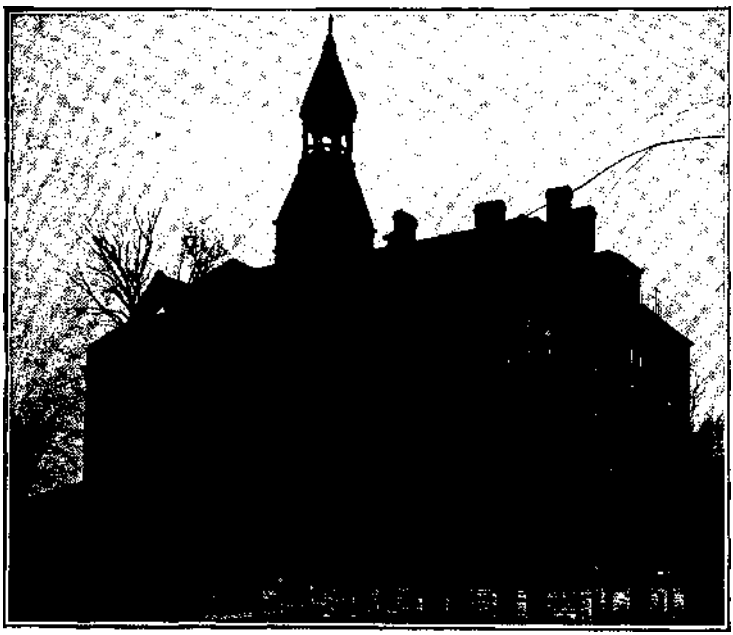
that they can count on little honor and good care, then the reference that one could read from the pen of Dr. Pieper in "Lehre und Wehre" is without doubt justified, namely the reference to the parish school, this planting garden of the church, from which then also such grow easily who want to become preachers of righteousness.

To be sure, the phenomenal growth of the past decades is gone forever, and the demand for preaching candidates has had to diminish. If there were to be an influx of German immigrants again, it would be of a different kind than the former. The wonderful garden land of those prairie farmer states would no longer be open to them under those easy conditions. The growth of our synod would now be only a normal growth, that is, only a growth from within, if God had not opened up for us spiritual fields in foreign countries nearer and farther away, namely in western Canada and in South America, which will still demand our assistance for years to come. God seems to be giving us the

Dr. F. Pieper, since 1887 president of the theological seminary in St. Louis.

open eyes to the mission among the Gentiles and to direct our eyes also to the desolate fields of our native population. But some of the work has become different and more difficult, much more difficult. What the Fathers said to themselves in 1874: "In the kingdom of God, Christians let themselves be guided by the circumstances that approach them in all questions that concern middle matters" is also true for us. It could happen that with the growing demands on preachers and with the many changes in the curricula of the preparatory institutions - colleges - a single institution and a uniform period of study would also be established for all students of theology, while the missionaries would continue their final training in a single institution.

in a special institution. The church would then only act as it may, indeed should act, and as our synod, as indicated in the course of this article, once acted over others. Herewith only a thought is communicated, which a layman in our circles expressed, when there was talk about our institutions.



The new building of our seminary in Springfield.

A. Crämer, professor of theology, who died in 1891 at the age of almost 79, was in charge of the seminary in Springfield until his blessed death. He was succeeded as professor and director of the institution until 1914 by Pastor Reinhold Pieper, who died in 1920 at the age of 72. He was followed in 1915 by Pastor R. Biedermann, who was unexpectedly recalled in 1921 after only six years of effectiveness. His successor is Pastor H. A. Klein. The other professors of this institution are: Louis Wessel,

Fr. Streckfuß, Th. Engelder, R. Neitzel and K. Hoffmann. The number of students in the seminary is 101, that in the proseminary 62; total: 163. Among them are 6 from the Wisconsin Synod and 12 from the Slovak Synod. In the seminary department classes are given in dogmatics, German and English, pastoral, liturgy, exegesis, symbolism, catechism, homiletics, isagogy, pedagogy, psychology, church history, history of pedagogy.

For some years now, our catalog has also included the Concordia Seminary in Porto Alegre, Rio Grande do Sul, Brazil, South America. It is the fruit of our mission there among the neglected children of our Church in that distant region, which also extends into Argentina. The course, like that of the institution at Springfield, is calculated to last six years, three in the proseminary and three in the seminary proper. In the latter, however, instruction is given not only in the theological disciplines: Isagogy, Exegesis, Catechism, Dogmatics, Symbolism, Church History, Homiletics and Catechetics, but also still strives to drive the grammar school subjects, at least as far as the languages are concerned. Latin, Greek, Hebrew, besides Portuguese, English and music, theoretical as well as practical, are listed in the catalog. Whether these goals can be pursued with advantage in the long run, given the growing number of students to be taught, time alone must and will teach. The professors together with their assistants are: J. Kunstmann, president; L. C. Rehfeldt; L. Tietböhl; P. Schelp. In the intermediate class of the seminary there are 11, in the proseminary 16 (summa: 27), all but two native of Rio Grande do Sul - an auspicious beginning for a church native there.

From this institution we now return to the oldest and largest, Concordia Seminary in St. Louis, where a great change is in prospect.

The whole institution is to be moved from the place where it has been nurtured externally and internally for more than seventy years in the bosom of the surrounding communities, where like a fruit tree it has sent out its fruits to all the world.

where it has grown from the humble beginnings of a small mixed preparatory and training institution to one of the numerically strongest theological seminaries in the entire country. The Synod of Delegates of 1920 agreed that while the institution should be moved, there was no reason to consider any city other than St. Louis. Rather, the offer of the congregations of St. Louis and vicinity was accepted with thanks to raise the sum of $75,000 among themselves for the purpose of purchasing a larger property. However, it was much more difficult for the commission entrusted with this task to choose the right property among the more than thirty offered. The one finally chosen is, on the face of it, undoubtedly the most suitable, the most beautiful, and the most suitable for the construction of a large institution. West of Forest Park, just outside the city limits, in the midst of a growing residential district, high in elevation, with good natural drainage, abounding in large oak trees, it can easily be prepared by knowledgeable hands to accommodate the many large and smaller buildings that will be necessary. "There would then remain - if one would calculate once so - enough land for sale to recover the whole purchase price." This property of about 70 acres cost $183,000 and is part of the Gratiot league square of the time when Spain's kings still had some luster left from earlier times. By inheritance a part of this Spanish donation came into the De Mun family, and is now for the first time passing by sale from their hands into other hands, namely, into the possession of the Lutheran Missouri Synod.*) Who

*) Chronological links in land transactions of which the new Seminary site was a part: 1785, a land grant to Charles Gratiot, given in St. Louis in the Illinois on the 14th day of February, 1785 (French). 1798, confirmed by Don Manuel Gayoso de Lemos, Brigadier of the Royal Armies, Royal Vice-Patron of the Province of Louisiana and Western Florida, New Orleans, April 2, 1798 (Spanish). 1812, a De Mun married Isabella, daughter of Charles Gratiot (see Billon, p. 489). 1838, grant confirmed by certificate numbered 1153 in General Land Office at St. Louis, Mo.

could have said this to the heir of a Charles V and Philip II of Spain? With what feelings would it have been received by them? What would they not have done to make this impossible! May it be a good omen that from the new institution the light of the Gospel shall shine even into the darkness of the Spanish lands! May all the hopes of those who still expect a greater development of our church be fulfilled, and the fears of others be put to rest!

In 1921, 369 theology students were listed in the seminary in St. Louis, but only 275 of them actually stayed in the institution. Since the death of Dr. Walther in 1887, the president of the institute has been Dr. Franz Pieper, a faithful student of Walther and Luther. Besides him work the professors L. Fürbringer, F. Bente, G. Mezger, W. H. T. Dau, Dr. E. A. W. Krauß, E. Pardieck, Th. Gräbner, J. H. C. Fritz (as dean), J. T. Müller, M. S. Sommer and W. Arndt. In dogmatics, exegesis, homiletics, catechetics and other disciplines, lectures are given in both German and English, in order to enable all students, where possible, to serve the church in both languages as needed, which is achieved in an admirable manner by a large number. Of course, the other disciplines are also represented in the lectures: Isagogy, Liturgy, Logic, Philosophy, Pedagogy, Church History, etc.

The spirit in all seminaries is the spirit of true Lutheranism, that is, of humble submission to the obedience of the divine Word. In the face of the spirit from the abyss, the spirit within us, the spirit of the coarse and subtle world, it has to fight for its existence again and again. Will he continue to fill our high schools? Will they remain fountains of divine blessing and life, or poisoned springs of unbelief,

of Charles Gratiot, Jr., as his legal representatives, May 22, 1838, by President of United States, Martin Van Buren. 1921, July 2, sold by De Mun Estate Corporation to representative of Missouri Synod.

from which death and destruction are poured upon the Church?

In the steps of the fathers we find many times the confessions of their unworthiness towards the great treasure of pure doctrine. This treasure can only remain with us if we make their confessions our own; if the professors stick to drawing only from the pure, clean well of Israel, if the preachers trained by them do not let these waters of life be clouded later on by influxes of another spirit; if the writings of Spurgeon, Matthew Henry and others form at most sparse fodder for their further studies, but the main food of our generation, which is becoming English, remains the writings of Luther, Walther, Stöckhardt, Dr. Gräbner and others; if "not only many, but also truly pious, God-fearing young men are educated by them" (L. and W.) - for they have their repercussions on the alma mater -; if we all seek again and again to acquire the goods entrusted to us, in order to possess them; if finally the psalmist's prayer remains with us in swing and in practice: "Do not take from my mouth the word of truth; for I hope in your rights."

"Wish Jerusalem happiness; may it be well with those who love you!" Ps. 122:6.

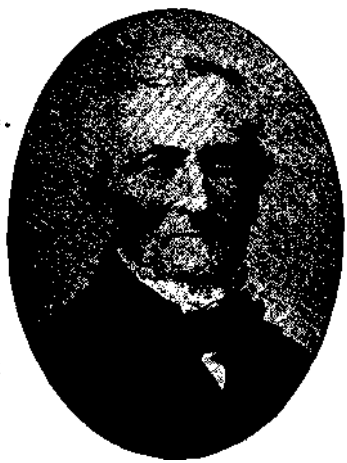
Now, Lord, receive your holy word, let us feel its power! Stand firm against the enemies in all places, And let it be proclaimed freely!
So we want you for and for
Thank you from the bottom of my heart.
O Lord, our refuge, let us hold fast your word and not waver!
(Song 173, 6.)

St. Louis, Mo. Pastor F. König.

Our high schools.

The fear of the Lord is the beginning of wisdom; it is a fine prudence. Ps. 111, 10.

The life, growth and prosperity of the congregations and the synodical educational institutions are intimately connected. From the congregations come the means to maintain and promote the institutions, and especially the students. Without them, the institutions could not exist for long. From the institutions in turn come the preachers and missionaries, without whom the congregations, the mission and the synod would soon perish.. This realization prompted the fathers of our synod, who had immigrated from Saxony, to provide for the higher education of their children immediately upon their arrival in Perry County, Mo. In October, 1839, the first institutional building, that well-known log cabin (see page 53), was dedicated at Dresden, Mo. and instruction was begun with five pupils.



P. Th. Brohm sen.

The first students were taught by C. F. W. Walther and the candidates of theology Theo. J. Brohm, O. Fürbringer and J. Fr. Bünger. When after a short time Walther moved to St. Louis and two candidates accepted professions in the sacred preaching ministry, the institution was moved to Altenburg, to the rectory of Pastor Löber, who took over the teaching at first with Brohm, later with Pastor Keyl and Rector Gönner.

The growth was very small. When, at the request of the newly founded Synod of Missouri, Ohio, and other states, the institution was moved to St. Louis, there were only nine pupils who moved there with Rector Gönner in 1849.

The formal transfer of the institution to the synod took place on June 11, 1850. The improved care given to the institution immediately bore rich fruit. For when in 1852 Prof. C. F. W. Walther was elected president of the seminary and Prof. A. Biewend director of the high school, there were already 7 students and 27 Latin pupils in the institution, and in 1857 there were so many pupils that a complete division of classes could be made.

On March 31, 1856, the capable teacher of ancient languages known as "Rector" Schick,

P. Ottomar Fürbringer.

P. J. Fr. Bünger.

who had held fine office at the institution with all fidelity and great skill for about fifty-eight years, was inducted into office.

In September, 1861, the high school was separated from the seminary and moved to Fort Wayne, where the number of pupils increased from 74 to 130 during the war years. By 1881 this was the only high school in our synod, and the highest number of pupils reached (1875) was 275. In September, 1881, progymnasiums were opened at Milwaukee, New York, and New Orleans, and two years later that at Concordia, Mo. After a long hiatus (1893), progymnasia followed at St. Paul, Minn. and Winfield, Kans,

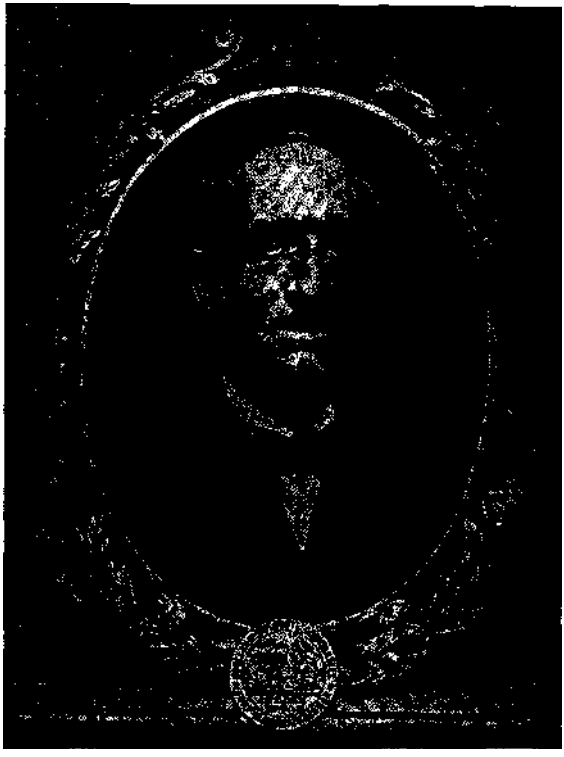
In 1905, the one in Portland, Oreg.; in 1906, one in Oakland, Cal.; in 1907, in Porto Alegre, Brazil; and in 1921, a new institution was established in Edmonton, Alberta, Canada. Also, the synod took over the institution founded by others in Conover, N. C. All of these have become full high schools over the years except for the Progymnasium at Port-

Prof. A. Biewend.

land, which has three classes, and the one in New Orleans, which has been received.

It is remarkable that in one year three progymnasiums were opened at the same time and a fourth not much later. Apparently the conviction that the increase of the institutions was a need was quite general. Some people were concerned about the fact that many students in Fort Wayne at that time were suffering from change fever; others emphasized that the number of pupils, students and candidates was no longer sufficient and that there was a much better chance of getting more students if they did not have to go so far away from home in their younger years.

It is precisely these expectations that the increase in the number of high schools has met. In the year when the institution in Fort Wayne had 275 students, the seminary in St. Louis had 50 students from our synod; in the year 1920



Principal G. Schick.

there were 1083 students in our high schools and 367 students in St. Louis. Probably never would such a large number of students have been brought into a single institution (Gymnasium). If we still have to complain about a lack of preachers year after year, one can hardly imagine what would have become of it if more institutions had not been provided in time. In addition, many blessings have come from these institutions.

General view of our Fort Wayne institution.

went out to the families whose sons attended the asylums, to the congregations from which they came, to the districts in whose midst the asylums were and which took special care of their asylums.

There is no doubt that when the first institution was founded, it was intended to offer a higher education in the Christian spirit to others than future pastors. This is indicated by the fact that the new institution was not only announced in the parishes, but also in the "Anzeiger des Westens", a St. Louis newspaper. In this advertisement it is announced that "all the grammar school sciences necessary for a truly Christian and scientific education" should be taught, "as: religion, Latin, Greek, Hebrew, German, French, English language, history, geography, mathematics, physics, natural history, beginnings of philosophy, music, drawing". Pupils were to be encouraged to the extent that they would become capable for university studies, and in general, parents who wished to hand over their children to the institution were asked to contact Pastor O. H. Walther for further information. Preparation for the preaching ministry is not mentioned in this advertisement. In addition, Prof. Walther, who had co-signed this advertisement, expressly stated ten years later at the dedication of the new building in St. Louis that the institution was to serve "not only as a planting school for future servants of the church, but also as a nurturing institution for German art and science in particular.

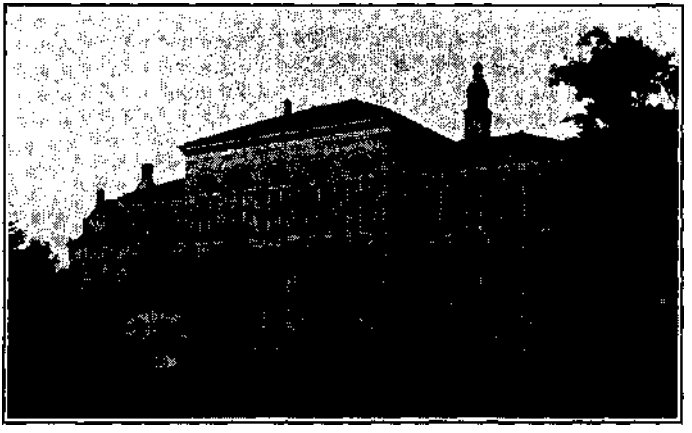
Of course, not much came of it. Among the immigrant Lutherans, probably none had the means to give their children a higher education, and other well-off Germans of that region did not first seek a Christian education, especially not in the jungle. Therefore, from the beginning, almost only those who were willing to become preachers attended this school. Individual exceptions have been found at all times, but their number was so small that the longer, the more the grammar schools of our synod were regarded simply as preparatory schools.

The people of the area have come to think of colleges as theological seminaries, and have now and then denied that they should be anything else. How deeply rooted this opinion is can be seen from the fact that in recent years various colleges have been founded in our circles, including Fort Wayne and Milwaukee, where we have high schools. No doubt the desire to provide for the higher education of Lutheran girls has given the greatest impetus to this, but it is equally certain that, according to our experience so far, the boys attending these colleges would not have entered our high schools either.

However, the desire and hope that the effectiveness of our high schools may expand has never been lost, and especially in recent times it has grown very much. The active collaboration of laymen in the work of our Synod has strengthened many in the conviction that it would be of great advantage if quite a number of them attended the same school with the preachers. We are trying to find ways and means to achieve this goal.

As causes why so little change has hitherto occurred in this respect, few can be named, but they have been of great effect. While every year great efforts are made throughout the synod to recruit boys for our high schools who want to become preachers, hardly anyone ever thought of recruiting other students as well. They did not come of their own accord. They usually had the public high school in their immediate vicinity, where the tuition cost little or nothing and everything was calculated to prepare the students for a local college. That there were teachers in those colleges who abused their position to undermine the faith in the divine word among the Christian children or to seduce them to open unbelief was little noticed until it was realized that the whole school system was infested with the doctrine of evolution and that the lack of Christian education had already brought with it obvious disgrace and vice in some places. This then aroused in some the question whether Christian colleges were not just as necessary as Christian parochial schools. Our high schools are Christian

schools. The students in these schools are not all saints; in the course of many years, there have even been a few gross outbursts of the flesh, so that the Synod has already felt compelled to declare that our "college is not a reformatory, not a house of correction, but such an institution in which pious boys are to be trained for the service of the church"; but our institutions are all under the influence of the divine Word. All instruction in every subject is conducted in the Christian spirit; the pupils learn the truths of salvation in religious instruction; they bow to the teachings of the Word of God.

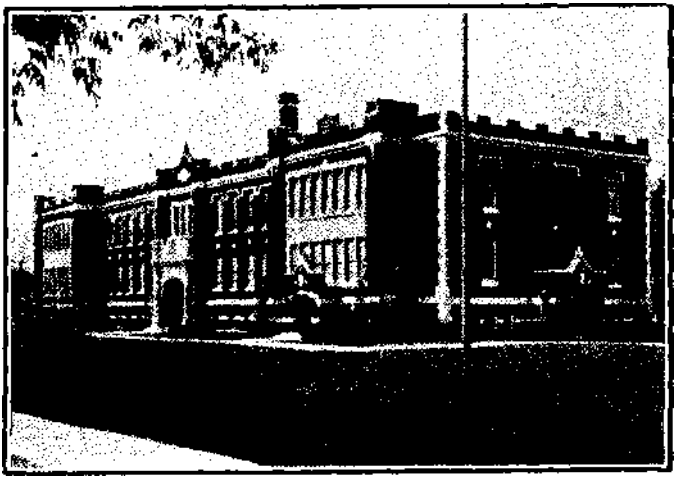


The classroom building of Our Institution in Milwaukee.

The students are generally under the discipline of the divine word, they have devotions together twice a day, they have grace, they go regularly to church and to the table of the Lord, and they usually read the Bible privately. Thus, the whole life in our high schools is a Christian one, as befits a Christian man, whether he wants to become a preacher or something else.

Our Concordia was set up, as far as possible, according to the pattern of the German Gymnasium. There were the six classes with their Latin names; there were the same subjects that are still today the essential subjects of a German

Gymnasium are the textbooks used in teaching Latin, Greek and Hebrew, German, history, geography and geometry; indeed, even books for translating from German into English were obtained from Germany. The language of instruction in all these subjects was consistently German, and for many years it was even the colloquial language of the students. All this was just what the future pastors needed, and therefore no



The new teaching building of our high school in St. Paul.

great demand to make a change. For by far the greatest part of the work of our synod consisted in serving German congregations and doing mission work among the scattered Germans of the country. This work was so great that it could never be mastered, much less anything else given priority. What suited our future preachers so well, however, did not attract boys who wanted to continue their studies at other institutions in this country, especially if they paid little attention to the quality and value of the teaching, but above all to the facilities of the school and especially to the language.

But not everything has remained the same over the years. Some things have changed and had to change to meet new circumstances. The descendants of the immigrant Lutherans were not as German as their parents and grandparents. Our congregations have become almost half English over the years. The boys who enter our institutions do not all come from parochial schools for a long time and some of them cannot speak German. During the war years, no textbooks could be obtained from Germany, so we had to use printed ones in English. Furthermore, the greater prosperity of our parishioners, the great changes that have come in the life of the peoples through the various inventions, and many other things have had their influence on our institutions.

Years ago, only the German catechism was taught in our high schools, and nothing of the English. Now every student must learn both the German and the English catechism with the necessary sayings. In the past, one did an English class sermon in the seminary and then usually did not get an opportunity to do it in twenty or more years. Now every student must prepare to be proficient in both languages. Therefore, much more emphasis is now placed on learning English in the high school than in the past. The teaching of German now presents special difficulties. The time has not yet come when many purely English preachers can be used. In order to make all of them bilingual, it is necessary to start and continue German as a foreign language with quite a number of them. The old languages are still taught almost as before, although with some changes. Since the lectures in the seminary are no longer given in Latin as before, there is also somewhat less emphasis on Latin from the high schools. There is a little more emphasis on the necessity and usefulness of Greek and Hebrew. Since Greek has begun to be ousted from the curriculum of public colleges on the ground that it is of little value, it has been all the more necessary to show that this and the Hebrew language are

are almost indispensable for a preacher. The above-mentioned conditions have also brought about that in the teaching of the old languages the English language is used much more than it used to be. As far as the teaching of French is concerned, it has never had a practical aim, and teachers and pupils have always proved frugal.

A great progress is found in the teaching of the realities. In the first thirty-three years, natural history was completely absent, and the teaching of mathematics was limited to the first three years. In the two lower grades simple civil arithmetic was taught and in the third grade some geometry, using the German language. In the congregation schools, the "Lehrmeister" was used in arithmetic at that time. If a teacher used *Ray's Arithmetic* and the English language, it was considered a radical innovation. But the "teacher" has been forgotten, and in all schools the English language is now used for teaching arithmetic. The same has happened in grammar schools. It is now expected that when a pupil enters the Gymnasium he is finished with ordinary arithmetic and needs at most a repetition. The Mehler textbook, which used to be used for geometry, is known only to those who were out of the institution years ago. Now English textbooks are needed for Plane and Solid Geometry, Elementary, Intermediate, and Higher Algebra, Plane and Spherical Trigonometry. Future pastors are also expected to perform in the fundamentals of these subjects. There is also a growing conviction that every normal person can achieve something in these subjects if he wants to, and that it can only be of use to him if these basic principles are required of him.

Biology, physics and chemistry now occupy a much higher place in the curriculum of all institutions in the world than they did years ago, including ours. The number of hours devoted to these subjects is greater than it was years ago, and the way of teaching is different and better. Years ago, we also had lessons in chemistry, but it had become quite doubtful to us until we looked it up in the catalog of educational institutions.

and then remember that we had a large class, sat in the back of the classroom, and only got something out of the lesson when it smelled, flashed, or popped. Now every student has to work in the laboratory and at the end of the year they have to show that they know something if they want to be promoted. In physics and biology, progress was more rapid, especially because one could look at the apparatus, pictures, models, stuffed animals, and the like, even after class.

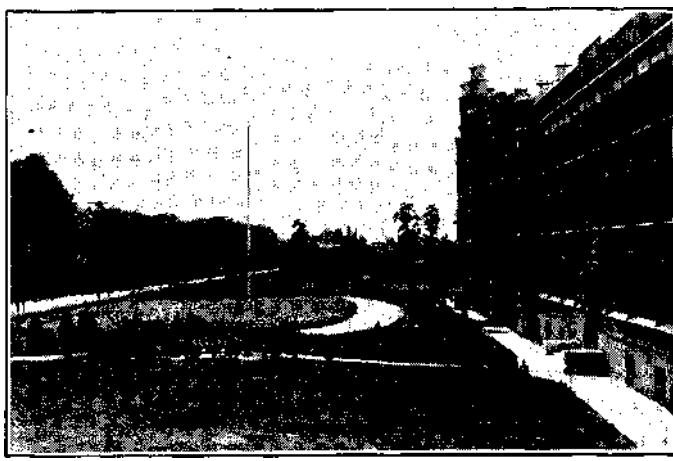
The educational building of our high school in Concordia, Mo.

could. Because of the doctrine of evolution, which leads to unbelief, one tries now and then to give the future preachers, where possible, elementary lessons in geology.

Music is played to a greater or lesser extent in all our institutions. In all institutions, all students receive instruction in singing. In addition, they have their own special singing societies, quartets, orchestras, etc. Everywhere one notices that the students show a greater interest in this than before and perform better. This can also be of great help to them in their work.

Benefit. Many a person has bitterly regretted not having learned enough music in his youth to be able to at least lead the singing or play a chorale on the melodion at a mission station.

Through lectures, especially if they are illustrated with photographs, the general knowledge of the students is increased, their work is illustrated, and the mission of the church is brought home to them. More and more care is taken to make the school libraries richer and more accessible to all students.



Part of the front view of the main building of our Bronxville institution.

and to make them better acquainted with it. Very little of the money approved by the synod is spent on books that are useful only to teachers.

The program of German high schools also includes gymnastics. We call it physical training. Where there are gymnasiums, one can do gymnastics, but otherwise one tries to achieve the goal through athletic games or military exercises. If one comes to the playground of one of our institutions after hours on a beautiful day, one finds a fresh, sunny life there. Depending on the season, baseball, football, tennis, basketball are played, or the students exercise themselves.

in running, jumping and the like and are happy when their teachers are around. There is probably no time when they are so trusting of their teachers as when they are in the playground. There they work themselves tired and are then much less inclined to be carried away by their flesh than, for example, in winter, when boredom plagues them during free periods. Besides, they also learn many useful lessons there, for example, that no matter how capable a person may be, he is still no good if he wants to impose his own will, and that his value only really comes into its own if he works heartily with others. Therefore, the more opportunity one gives the students to let off steam, the more temptation to fornication and insubordination one removes.

In order to meet the demands now placed on students, Germany has a nine-year high school course. In our country, the same course is an eight-year course, of which four years are spent in high school and four in college. We still have the six-year course. However, for years we have been convinced that there is not enough time to meet the increased demands. The Synod has therefore appointed a Survey Committee to familiarize itself with the existing conditions and then to make suitable proposals for remedial action. The work is not yet complete. All the indications are that sooner or later we shall adopt the form in use in this country and divide our institutions into high school and college, if not at once, at least later. Already several of our institutions have been accredited by the State with the approval of the General Synod, and this implies a certain conformity with the plan of local schools. Also, the Synod has allowed some of our institutions to establish other courses besides the ministerial course, in order to adapt our high schools also to those who do not want to study theology and have an interest in continuing without difficulty in another institution.

As the housing conditions of our congregation members have improved over time, so have those of the students

on our institutions. Wherever new buildings are erected, we try to make them reasonably modern without departing too far from Spartan simplicity.

All the high schools of our synod work in one sense and as one man. When the progymnasiums were first established, there was some doubt for a time as to whether this plan could be realized well, and there was also some jealousy, which has, however, disappeared completely in a short time. Now every institution tries to do the best it can with the forces and gifts at its disposal, and every institution is anxious to utilize without pride any improvement it perceives in others.

Like the pastors of our synod, the professors, almost without exception, proved to be true Christians and faithful workers who sought not their own but the good of the institution they served and, above all, the good of the Kingdom of God. The first professors had been trained in the grammar schools and universities of Germany, the later ones with us. They took much pains to increase their knowledge in the subjects in which they had to teach and to become more and more proficient. Some of the older professors have spared no effort or expense in continuing their studies at other institutions in the country in order to be able to perform better and better. In recent years, supervisory authorities have provided their younger professors with the necessary means to pursue such studies during their vacations. It is clear to them that, in addition to their greater knowledge, they all bring with them many other things that can be of use to our institutions.

God has blessed the work in our institutions abundantly. Most of the alumni are or have been pastors, and they are distinguished by diligence and faithfulness. The work they have done in the service of the Lord is a wonder before our eyes, and this should make us willing and ready to promote our institutions to the best of our ability. What the Synod turned to its institutions has brought abundant fruit. Every time a new institution was opened, or an existing one expanded or moved to another, better area, there was an immediate growth in the number of students; but when

When the aim was to save money and an institution lost a class or two, the number of students soon fell and some institutions almost went bankrupt.

May God the Lord let us find the right way to raise our institutions in such a way that they will always serve their purpose also in the future! Whoever loves the work of the Lord will wish and pray that the blessing of these institutions may become greater and greater and may also reach places where it has not yet been. Above all, God grant that they may remain Christian institutions whose first aim is to proclaim the glory of the Most High, so that His name may be glorified in all lands!

Bronxville, N. Y. Dr. H. Feth.

Fabric of life in the congregations and families of our synod. [ToC]

But I and my house will serve the Lord. Jos. 24, 15.

In his writing "Die rechte Gestalt einer vom Staate unabhängig evangelisch-lutherischen Ortsgemeinde" (*The proper form of a local Evangelical Lutheran congregation independent of the state*), Blessed Dr. Walther himself drew the picture according to which every congregation in the Missouri Synod should form itself. With hard struggles and diligent research in God's Word as well as in the confessional writings of the Church and in the writings of orthodox teachers, our fathers with their congregations have striven after this "right mind". And to this very hour, our pastors are still studying, working and struggling to give their congregations this "right shape." That is where they want to take it. This takes much effort and hardship, but by God's grace the faithful minister of the Word succeeds. The Lord of the church always chooses the weak, ignoble and foolish before the world, and that there is nothing, that he made void what is something, 1 Cor. 1, 26-31. In these verses of the First Epistle to the Corinthians, the history of the Missouri Synod itself as well as that of its one and only synod is described.

The life of the individual communities is summarized and told in a few words.

Most of the time, the beginning of these churches has been poor and miserable. The young missionary comes to a remote area or a new part of town; there he seeks out the people who one may at least hope will one day attend a church service. A few who have asked for spiritual service may already be there. The first service is announced through the newspaper, through home visits, through the mail, or whatever is most convenient. In a private house, in a store, in a school or even, if one is in the city, in a hall it is started. First, the pastor must take care of everything, especially the hymnals and that the singing in the service goes as well as possible, for example, by playing the organ himself or singing. The sermon testifies in simple speech about him who is the way, the truth and the life. During the week, home visits are made (the pastor has heard from others that there are more people who could be won over), and a Christian congregation school is established as best as it can be.

The missionary works with all his strength. There is a constant need to teach and instruct. Prejudices have to be cleared out of the way, misunderstandings have to be eliminated, interest has to be aroused, confidence has to be won, displeasure and lukewarmness have to be fought, hostility and resistance have to be borne and overcome. The pastor has his hands full.

He also makes a special effort to bring good Christian writings to the people. Above all, the Bible, the hymnal and the catechism are praised and distributed. The "Lutheran" or, if the people do not understand German, the *Lutheran Witness* and the German or English calendar are offered to them. Some families also read the "Evening School" and enjoy its entertaining and instructive content.

The good seed, which is thus scattered by the preached and printed word, sprouts and bears fruit. This is what the Lord promised. The congregation grows inwardly and

outwardly. Others who initially held back now join it. Confirmed youth grow up and participate in the work of the congregation. Other Lutherans also move into the area and join the congregation. In the beginning, the pastor Wohl had other preaching places to serve; however, he is able to gradually turn these over to other hands; they become so strong that they can call their own pastor. The one parish now occupies the pastor sufficiently, indeed abundantly. Up to now he has also kept the school, but this is no longer possible, since there are too many children. A teacher is appointed. Yes, perhaps after a few years a suitable and talented adult girl from one's own congregation or from another congregation is hired for the lower class. This goes on until in some congregations of the synod there are three, four, even five or more teachers at one school.

Over time, all kinds of institutions have been established in the congregation itself to serve the work it is doing. Men have been elected to form what is called the church council or board. They meet with the pastor and discuss the work in their own congregation as well as in the synod to which the congregation has joined. Those male members who have reached such an age that they can be entrusted with the government of the congregation form what is called the voting members. They meet about every month or every quarter of the year in an evening or afternoon and discuss the important affairs of the kingdom of God and pass all kinds of resolutions, the execution of which is to serve the cause of the Lord. For example, a teacher is appointed, or the appointment of the pastor to another church is discussed and either sent back, or perhaps the pastor is persuaded to be let go. At other times, a new church or school building is discussed and perhaps decided upon. Raising the necessary funds for the congregation and synod is considered and settled. The board of directors is also elected at these meetings of the voting members. Whoever is proposed as a new member by the pastor, about whose

Admission to the congregation shall be deliberated, and if it can be testified that the person who has applied for admission to the congregation is a Christian according to doctrine and life, he shall be admitted by formal resolution as a voting member, and he shall sign the constitution of the congregation.

Dr. F. Pfotenhauer,
current president of the Missouri Synod.

The constitution is a compilation of those orders and rules by which the administration of the internal and external affairs of the congregation is determined.

Communing members are called all those who are admitted to the Lord's Supper in the congregation. In addition to those eligible to vote, these include confirmed youth and women. If one assumes the number of souls of the

congregation speaks, one means everyone, even the little children and infants entrusted to the pastor's pastoral care.

Years ago, the money for parish purposes as well as for the missions and for all kinds of works of mercy was collected through the monthly or annual contributions of the voting members with the addition of what was collected through collections in the church services or after the end of the same. In the case of particularly important matters, some men chosen for this purpose also went from house to house in the congregation to collect the necessary funds. Nowadays, the money is mostly distributed through the envelope system, which gives every communicating member the opportunity to contribute weekly to the church budget and other purposes of the Kingdom of God.

In large congregations Holy Communion is celebrated twice a month, in small congregations about once a month, or in even smaller congregations quarterly. In the services, including the celebration of the evening meal, German or English, or both, are used according to the needs of the congregation. On a weekday before the celebration of the sacrament there is a registration, usually in the rectory. Those who wish to come to the table of the Lord report to the pastor, who then has the opportunity to talk to each person personally about the one thing that is needed.

In the vast majority of communities, women form an association. These women's clubs meet about once a month. They sew for poor orphans, collect gifts for the missions, support students in our colleges and seminaries, and so on. If there is an orphanage or other institution of Christian charity in the neighborhood, the women's association organizes an excursion there and delights the inmates with friendly contact, encouragement and all kinds of gifts of love. Every year these women send many gifts, often entire boxes full, to our missionaries abroad. Our missionaries and their dear wives, as well as the native Christians, receive abundant gifts

The young people in the congregation either form a youth association together, or they divide and the young men form a young men's association and the young women a young women's association. These usually join the Walther League and thus form the large youth association of the Synodal Conference. These youth associations hold all kinds of social and entertainment gatherings, as befits Christian youth. Besides, these young people also collect gifts for various purposes of Christian love and mercy. Much good has already been done through them. Among the young people in the congregation, a singing society or choir is also formed, which embellishes the glorious church services with appropriate choral songs.

Thus, the life of the congregation often proceeds quite quietly and peacefully for many years. The pastor preaches, baptizes, teaches, confirms, administers the sacrament, visits the sick, buries the deceased members of his congregation, and presides over the various meetings. Teachers instruct children in spiritual and secular subjects in the parish school. The beautiful festivals of the church are celebrated, including a special mission festival each year. Every year there is also a children's or school festival around the beginning of the summer vacations. In the past, the school youth marched out to a green forest area; now they are usually driven out. There are all kinds of games for them. They eat in the open air and enjoy the beautiful nature, the beautiful music and the lively activities of the youth.

Above that, the silver jubilee of the pastor or the teacher is approaching; or finally even the golden jubilee of the congregation is coming; or a new church or a new school building is inaugurated. All this is celebrated by beautiful church services. God's undeserved grace is praised, and the zeal for the work of the Lord is kindled anew. The remembrance of past days of toil and labor and the reference to God's gracious help strengthens faith and increases the zeal of the congregation. Such a celebration is a high point in the life of the congregation.

But congregation life does not always proceed so calmly and

peaceful. Satan is an enemy of the church; every orthodox congregation of the Lord must experience this. This enemy seeks to harm the church in many ways. He uses the sin of the unbelievers and also the sin that is still found among Christians. It may be that false doctrine suddenly rears its insolent head. Or discord and disunity may arise between members, perhaps in the same kinship or even between pastor and teacher. Or the harmony between congregations or neighboring pastors is disturbed by misunderstandings and all kinds of discord. False brothers sometimes beguile this one or that one. Superstition, envy, self-righteousness, gossip and other sins give the devil room and opportunity to do his evil work. He knows how to incite people against each other. So it happens at times that things look quite sad in a congregation. Faithful servants of the Lord groan to God in such distress of the church. At times it almost seems as if all work and effort had been in vain. There some minds become despondent, and others are angered by the sin and disunity they see in the church. But the Lord knows His own. He hears well the supplications of those who cry out to him for his Zion. He sometimes forgives with his help. Many meetings are held, and it seems that things are getting worse. It can even come to the point that the congregation splits. Yes, who should help there? Only the great helper in all distress helps; "his name is Jesus Christ". Through patient perseverance with teaching and exhortation from God's Word, the strife is finally settled again, and the congregation of the Lord is once more victorious over the cunning attempts of Satan. Again and again, God's Word proves to be a divine power, and even the gates of hell cannot overcome the small group of Christians. No matter how evil the enemy may mean it, "a little word can fell him"!

Thus, everything in the church revolves around the word of the Lord. The church owes its origin, existence and growth to this word. The word of God created the church, and through the same word the church does

its work. The work of the church is actually a completely invisible work, deeply hidden in the heart of the individual Christian. Without being visible to the eyes, the Word changes the whole sense and mind of man. The person whom the word has touched becomes inwardly a completely different person. Of course, this is not always immediately apparent; but should the changed sense of man not be noticeable at all in his life, in his actions, in his speech and in his silence? That would be impossible. The fact that man has become a different person, that God's Word is working on him, is especially evident where man still gives himself most as he is, where one does the least violence to oneself - in one's own house and home. Thus, the fruit of the Word of God is especially evident in the homes of church members. The father and mother, who have learned in the church from God's Word that their children are gifts of God, for whose upbringing in fear and admonition to the Lord they are primarily responsible, now also gladly care for the spiritual welfare of their family with all their hearts. They take their children with them to church, they send them to Christian school, and they also talk with them at home about God and spiritual things. The pastor also gives them instructions on how they, as Christians, are to govern their household, and how they are now also to educate the children given to them by the Lord to the fear of God and to a truly Christian walk. Where serious children of God live, who above all care for their salvation and that of their souls, the air of heaven blows in the house. Prayers are said, God's Word is read, contemplated and discussed. Table prayer is said at the table, and the family gathers daily for devotions. How it goes about it, that may show a description, which I reproduce here, as I found it. In the fine book "Eunice" (p. 13 f.) an old, well experienced pastor of the Missouri Synod, Dr. C. M. Zorn, writes as follows:

"Years ago, I came one evening to the home of a young couple who belonged to my congregation. You see, I am an old, worn-out pastor. There I was then

236 Fabric of life in our congregations and families.

Invited to stay for dinner. So I did. Yes, I must say, if I had not been invited, I would have invited myself, for I was hungry and it was too late to go home. And I was very fond of this couple, I had also confirmed and married husband and wife. And now I will tell you what I experienced there.

"When dinner was ready, we all sat down at the table - all of us, because there were five children with us, from nine years old down to half a year old. The second youngest sat out of a child's chair with a flap in front of it, and the youngest had the papa out of his lap. The Lord Papa said grace, and the three oldest children also prayed grace together; the second youngest said: 'Abba, dear Father, Amen', and the baby said: "Baba. The food tasted very good to all of us, and we were all happy. When it was finished, before the prayer of thanksgiving, the oldest - that was a boy - got up and got a book and put it in front of the mother. The mother looked at the father as if he should say something. And he said to me: "We always read together in the evening after dinner, but Anna" - that was the mother's name - "reads aloud because she can read German better than I can. But read tonight!' I said: 'Oh no! I'm your guest and I'll take part in everything, as is customary for you. And now Anna was reading. But in between, Papa always explained everything in a childlike way, asked the children all kinds of questions, and they, especially a five-year-old girl, sometimes asked something. Then the evening prayer was said and a little verse was sung. Then the prayer of thanksgiving. - Never in my life have I participated in such a beautiful devotion.

"Now the mother cleared the table and washed the dishes. I played with the children and talked with the man, who was a very cheerful person, until the mother came and said that the children now had to go to bed. So they said nicely 'Good night!' After a while, the man beckoned me, put his finger to his lips and led me to the kitchen door, which was a little bit open. And what did I see there? The dear little mother was sitting there with the baby on her lap, and the other children were kneeling around her in nightdresses.

Then the mother gave each one a kiss and made a cross on each forehead with her finger. But she did not know that I saw all this."

Another excellent description of a home devotion is found in the precious paper by Dr. L. Hölter (p. 119 ff.) "Von den Pflichten der Familie und der Kirche in der christlichen Erziehung der Jugend, damit sie beim Wort erhalten und selig werde". (Available in an offprint from Concordia Publishing House.)

The right discipline, commanded by God, prevails in the house. Not monkey love, not monasticism, not softness, not merciless severity is at the helm, but according to the greatest of all educators, the dear God, the children are brought up with seriousness and kindness, with punishment, with the "rod", or also with love and with the "apple". Ungodly behavior is not tolerated, sin is duly punished, but at the same time there is real Christian cheerfulness in the house. The aim is not to raise cowards and hypocrites, but to raise happy Christians.

From such a home, many a boy goes to our institutions to be trained for the ministry of the Word. If the parents' means are not sufficient for this, an association of the congregation or the congregation itself may help, so that the pupil can complete his studies from among them. What a joy it is when the son preaches his first sermon in his home church, or, if he wants to become a teacher, plays the organ for the first time at public services at home!

Through the work in the congregation, one also becomes acquainted with other Christian families in the area. Yes, through synodical meetings and through the Lutheran Laymen's League and the Walther League, families from completely different areas and towns also get to know each other. Thus it may have come about that the son of the house chose a Christian maiden from a neighboring congregation as his bride. Almost at the same time, the daughter got engaged to the pastor's son. Both of these things are quite in the spirit of the parents, who have it

they ardently desire that their children have Christian husbands and wives. They have seriously presented to their adolescent sons and daughters the danger of intermarriage with unbelievers or those of other faiths. How the Missouri Synod judges intermarriage with unbelievers and people of other faiths, the reader will find in detail in the above mentioned paper of Dr. L. Hölter (p. 157 ff.). Nevertheless it happens that a son or a daughter marries a completely unchurched person or a false believer. In many cases, however, such people are taught by the Lutheran pastor and join the congregation in question.

If a member of the family is ill, not only the doctor but also the pastor is called. He helps pray and comforts the patient as well as the relatives from God's Word. These are often anxious hours - but also blessed hours, because the dear Christians can experience that God's Word is truly a divine power that makes blessed all who believe in it.

> O blessed house, where husband and wife are in one, In your love of one spirit;
> Where both are worthy of a salvation, none is differently minded in the reason of faith; Where both are inseparably clinging to you In love and sorrow, chamber and adversity, And only to stay with you always demand On every good as on the evil day.
>
> O blessed house, where the dear little ones With hands of prayer are laid to your heart, You friend of the children, who cherishes them as his own With more than motherly love; Where they gladly gather at your feet And listen to your sweet speech And learn early to stammer your praise with joy, Rejoice in you, you dear Savior you.

St. Louis, Mo. Prof. Martin S. Sommer.

Our congregation school system. [ToC]

Raise your children in discipline and admonition to the Lord. Eph. 6, 4.

When the gracious God wanted to reform the church through his chosen armament Dr. Martin Luther to reform the church, he opened his eyes to him and through him to his dear church early on that the deadly damage could only be controlled and countered by making the Word of God known again, especially the dear Gospel, and placing it on the lampstand so that it shines for all who go in and out of the house of God. In particular, Luther saw that it was especially important to bring the catechism, the Christian doctrine in a short, simple form, to the young people, so that the church of the future generations would be properly built on the foundation of the most holy, beatifying Christian faith.

We all know how Luther, in 1629, in his preface to the Small Catechism, chastises the "bishops and pastors" under the papacy for having "so shamefully let the people go by and not for a moment proved their office" and not asking whether their church children know and understand the Lord's Prayer, the faith, the Ten Commandments, or some word of God. He implores, he asks for God's sake his "dear lords and brothers who are pastors and preachers" that they henceforth take on their office with all their heart, that they have mercy on the people "who are commanded to them, and that they should help them to bring the catechism to the people and especially to the young people.

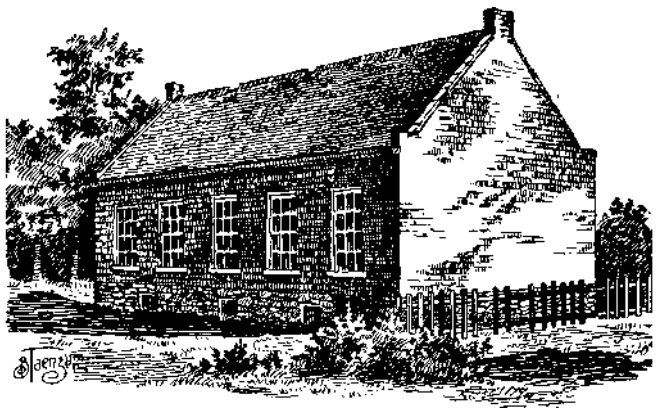
Luther did not do this for the first time in 1629 in that preface; he had already dealt with the Christian school system earlier. Already in 1620, in his highly famous writing "An den christlichen Adel deutscher Nation von des christlichen Standes Besserung" ("To the Christian Nobility of the German Nation on the Improvement of the Christian Class"), under the 26th point, which, however, deals primarily with the reformation of the high schools, the universities, he had not only generally expressed the principle: "Where the Holy Scripture does not rule, I certainly do not advise anyone to hide his child, for it must perish.

Everything that is not driven by God's word without ceasing", but he also demanded in particular: "Above all, in the higher and lower schools, the most serious and meanest lesson should be the Holy Scriptures, and for the young boys the gospel. And would to God that every city had a school for girls, where the girls could hear the Gospel for an hour every day! . . . Should not a Christian man, when he is nine or ten years old, know the whole holy gospel, in which his name and life are written? Does not a spinner and a seamstress teach her daughter the same craft at a young age?"

But in his writing of 1524, "To the Councillors of all the Towns of the German Country, that they should establish Christian Schools and keep them", Luther had held up to the German people the indispensable necessity of Christian parochial schools with originating enthusiasm. "I will speak and not be silent as long as I live, until Christ's righteousness dawns like a brightness. And I will freely and confidently promise and announce this to your love, that where you obey me in this, you undoubtedly obey not me but Christ, and whoever does not obey me despises not me but Christ." In this incomparable writing, which may be called the Magna Charta of the Christian church school, Luther has shown how highly necessary it is that the "stables of asses and schools of devils" which one had under the papacy should either be sunk into the abyss or converted into Christian schools. "God has gifted us," he continues, "now so abundantly and given such people the multitude, who may teach and draw the young people finely. Truly, now it is necessary that we do not throw God's grace to the winds and do not let God knock in vain. He stands before the door; blessed are we, if we open to him. He greets us; blessed is he who answers him. If we let him pass by, who will repeat him? Dear Germans, buy, because the market is before the door; collect, because it seems and is good weather!"

When in 1847, from April 26 to May 6, a number of 22 preachers and 12 congregations gathered in Chicago for the

When the two synods of the Missouris united, they were not only of the same mind with regard to Christian doctrine, but they were also most sincerely convinced that the views of Christian parochial schools set forth in the aforementioned writings of Dr. Martin Luther should form the guidelines for the Christian education and instruction of their youth, so much so that in Chapter II, § 6, of their constitution they included "the provision of Christian schooling for the children of the congregations" among the "conditions under which the connection with the synod should take place".



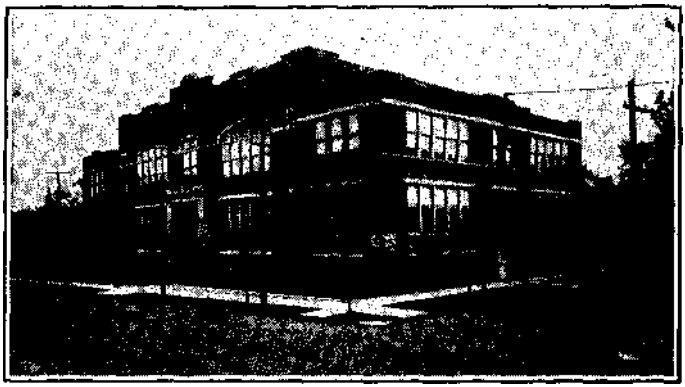
First Church of the Cross School in St. Louis, Mo.

and the fellowship with the same can continue". In all the congregations that met for synod, a Christian congregational school was or had been established. In most cases, the pastors themselves kept the school; for the time being, there were very few school teachers of their own. But under Chapter V, § 9, of the aforesaid Constitution, it is said: "It is the duty of the Synod to establish, maintain, and superintend institutions for the training of future preachers and school teachers for the service of the church."

The Synod was serious about this even before it was possible for it to establish a separate school teachers' seminary of its own. - The teachers were granted a consultative voice at the regular synodical meetings in the constitution.

But they were permanent members who should not stay away from the meetings without need.

One piece of evidence from 1856 may be cited in support of this. At the second meeting of the Western District (April 1856 at Altenburg, Perry Co., Mo.), "a school teacher belonging to the Synod asked the Synod to somehow initiate an organization which would enable the school teachers of our association to make their various gifts, experiences, etc. serve each other. The Synod then decided that the teachers



St. Paul Parish School in Fort Wayne, Ind.

should be urged to attend the synods more diligently than before and to hold conferences during them. In addition, they should be required, where several can reach each other more easily, to establish district conferences, to keep minutes therein, and then to submit the same to the synod for judgment." This is what is written on page 33 of the report in question; and the other districts, one by one, have also adopted these provisions and put them into practice.

When the General Synod met at Fort Wayne in October, 1857, the General Presiding Officer, Fr. Wyneken, in his report to the Synod, made the following statement concerning the school system of the Synod:

"That the school system among us is capable of improvement and very much in need of it, I need not assure you. Where there are school teachers, the schools improve from year to year, and it turns out that the German people's inherent sense for schools can easily be reawakened, since such schools are attended by children of parents who do not belong to the congregation to such an extent that the number of outside children usually exceeds that of the congregation's children, which is especially true of the larger cities.

Zion Parish School in Stannton, Ill.

The proof of this is provided by the fact that, thank God, the congregations are being driven year by year to found new schools precisely because of the school attendance of outside children, and more and more are willing to pay the not inconsiderable costs. May the congregations consider more and more what an important work of mission is being carried out through the schools among the part of our German compatriots who have become prey to unbelief, and how the Lord has laid especially the dear little children on our hearts. May He soon help the honorable synod to establish a capable seminary for school teachers and provide us with people who will devote themselves to this holy work with joy, love and loyalty.

He will also subject them to his call and his heavy duties. It is to be hoped that he will also take away from parents, as they grow in faith in general, the common earthly sense which unfortunately also shows itself in many cases in this respect and which keeps them from sending their children to school more regularly and longer only for the sake of gain. The Lord has certainly destined our children in this country for something else than to be mere wood and water carriers for the spirit of speculation. If we consider how much the civic nature is in trouble here, ... we should

Zion Parish School in Brighton, Colo.

For this reason, we must strive to prepare our children for God so that he can use them for this purpose. A pleasing sign for the dawn of a better time is in my eyes the school teachers' conference held in Milwaukee, as well as the prospect that the academy in Fort Wayne will finally be put into operation. Unfortunately, in most congregations the schools are still run by the preachers; and until the Synod puts into effect that not every, even the smallest congregation receives its own pastor, but rather larger dioceses are established with several schools, it will always remain a half-creature with the execution of both the preaching and the school ministry.

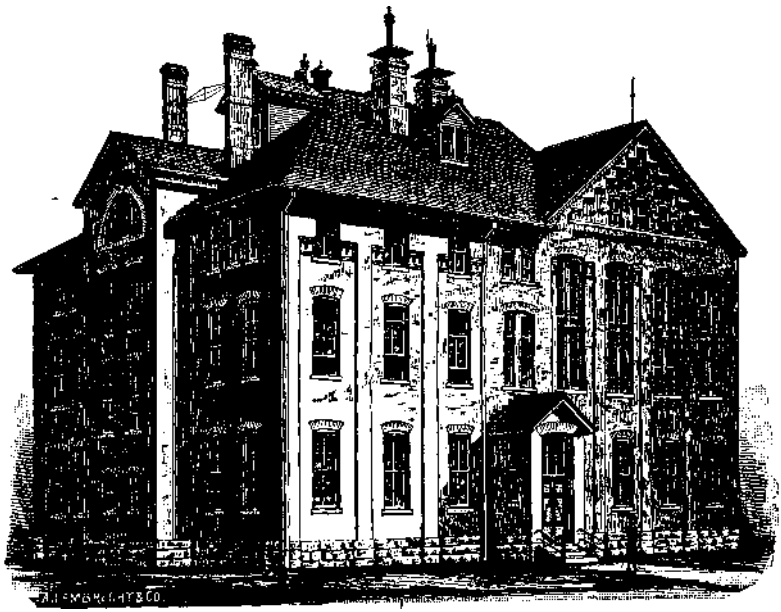
The matter is too much in the light of day for me to consider it necessary to delay the Honorable Synod with more. (9th Synodal Report, p. 16.)

Wyneken's words did not fall on unfruitful ground. Certainly, in many places it had become apparent that it was impossible to fulfill all the duties of a righteous pastor and a Christian school teacher at the same time. There the pastor stood as a teacher in front of his school children. At 10 o'clock in the morning he might be called to a sick parishioner. It was not always acceptable to say: When school is out, I want to come there. If the case was serious, he had to leave immediately. It was not always possible for the pastor to take his place in the classroom; she was perhaps indispensable with her own little ones. So the children had to be dismissed for the day and lost a whole or half day of school. Then the funeral of a parishioner, or some other unavoidable matter had the same result, or a necessary pastoral conference caused the cancellation of several school days in a row. These were - for the school - great evils, by which the results of the lessons were considerably impaired.

Of course, the educational institution founded by the Loehe's circles in Fort Wayne (1847) was intended from the beginning to train Christian-minded young men, according to their aptitudes and abilities, partly as preachers and partly as school teachers. However, since the main focus had to be on the practical training of those for the preaching ministry, it could not fail (as Köstering notes, p. 82) that "only relatively few young people were trained for the school ministry"; and their small number did not meet the urgent need.

Therefore, since 1855, the pastors F. Lochner, Dulitz and Fleischmann, together with the excellent organist and cantor Dieß in Milwaukee, had undertaken to establish a (private) school teachers' seminary there in order to remedy the great shortage of teachers. However, they had come to the conclusion (writes Köstering) that Milwaukee was not a suitable place for a school teacher training seminar.

was such. And so, in 1857, the Synod decided to establish a separate department in Fort Wayne, whose students were to be prepared exclusively for the school ministry from the outset; and it appointed Ph. Fleischmann that he (along with Prof. Crämer and the other teachers of the Preacher's Seminary) should be the most distinguished professor for the future school teachers. Fleischmann accepted the appointment, and until



Teaching building of the first school teachers' seminary in Addison, III.

Until 1861, his students still lived in the same building as those preparing for the preaching ministry. Then, however, the two institutions were separated and the teachers' seminary was moved to a rented house and C. A. T. Selle from Crete was employed as a second professor alongside Fleischmann.

The synod still did not have its own building for the teachers' seminary. It is true that A. G. G. Francke's congregation in Addison, Ill., had already agreed in 1857 to establish such an institution in their midst.

and the Chicago Teachers' Conference was then strongly in favor of separating the teachers' seminary from the preachers' seminary; however, several years passed before the Synod (1863) decided to build a teachers' seminary of its own and chose Addison as the site. The

Director J. C. W. Lindemann.

The Lutheran congregation there had expressed to the synod its urgent desire to have this seminary in its midst. The congregation offered not only to provide the necessary land (twenty acres) free of charge, but also to pay a significant part of the construction costs. The synod accepted the offer with heartfelt thanks. However, construction was not to begin until three quarters of the necessary building sum was available in cash or covered by subscription.

The congregations informed of the synod's intention showed zeal and joy and collected efficiently, so that on December 28, 1864, the building could be consecrated to the service of the Triune God. However, since Prof. Fleischmann again accepted a call to the pastorate, the

Prof. Karl Brauer.

Prof. C. A. T. Selle directed the move to Addison, and the Synod appointed as director of the Addison institution the former Pastor J. C. W. Lindemann of Cleveland, O., who then also administered this responsible office most faithfully, conscientiously and efficiently for more than fourteen years, until his blessed departure in January 1879.

Let us now highlight only some of the more significant ones from the further development of the Missourian school system!

As the number of preparands and seminarians increased, so did the teaching staff, which was strengthened by the synod. Soon after Lindemann, the cantor Karl Brauer was appointed as professor, primarily for teaching music (singing, piano, organ, violin, theory). After

Dr. H. Dümling.

After Dr. H. Dümling had taken over the teaching of real subjects and arithmetic for a few years and then accepted an appointment to the high school at Fort Wayne, he was replaced by Klemens Esaias Häntzschel, primarily for arithmetic and German († October 21, 1890). In October 1875, the institution received a fifth teacher in Pastor T. J. Große.

During Lindemann's lifetime, the institution building had an extension, first on the north side and then on the south side.

It was nevertheless overcrowded, since in the year of Lindemann's death (1879) it included living quarters and dormitories for 122 students, four classrooms and, in addition, apartments for four professors' families, for the caretaker's family and servants, and the dining hall. Prof. Große retired from the college after Dir. Lindemann's death and became pastor in Addison. Prof. Th. Brohm, Sr. took his place; he was to teach primarily English. Mr. J. Merkel was provisionally used as assistant for musical instruction.

On March 15, 1880, the writer of these lines was installed in his office as Lindemann's successor. (He administered it until the end of October 1905.) Teacher E. Hamann became professor (of music) in 1881. But only in 1884, after the number of students had risen from 128 to 200, the synod could approve a seventh teacher (Prof. J. L. Backhaus). This had become all the more necessary because since 1883, due to the prevailing shortage of teachers, the establishment of Department' B had to be made, the purpose of which was to enable such German nationals to enter the school office who,

Prof. Th. Brohm.

with other qualifications, were generally at the level of the second seminary class in terms of their knowledge and predominantly still required promotion in religious subjects, English and music in order to be able to work in independent schools. Even if this department comprised only six to eight seminarians, their special instruction required at least half a teacher. (This department was discontinued in 1888).

But now it was high time to provide more space. When the Synod was presented with the emergency, it approved the sum of $26,000 for the construction of a teaching building, into which the auditorium, four teaching rooms, four dormitories, and the library were moved, so that, after three professors' apartments had also been built, and the new building dedicated on September 20, 1885

had been, now quite roomy was available for the pupils and apart from the economic staff only the director with family lived in the old building with the pupils.

After Häntzschel's death, F. König was appointed professor. On December 21, 1891, Prof. K. Brauer could celebrate his

Prof. Kl. E. Häntzschel.

twenty-fifth anniversary as a teacher at the seminary. And on March 10, 1893, the venerable senior Prof. C. A. T. Selle resigned from his post. He had been able to celebrate his golden jubilee, but in the last school years he had often had to suspend teaching for several months because of old age, or had had to delegate it to his colleagues. Thus, in September 1893, since the Synod had created an eighth professorship, F. Lindemann

and teacher F. Rechlin took Selle's place; and when, after thirty years of teaching at the seminary, Prof. K. Brauer retired in 1897, his position was taken over from September 20, 1897, by teacher A. Käppel (until then in St. Louis). Only in 1905, when the number of students had once again increased to 243, the supervisory authority hired Mr. Ferd. Schmitt for one year, who proved himself so well that he was definitely appointed the following year, after teacher A. Miller had already been elected as the ninth teacher on February 9, 1906.

Long before that, the synod had also had its own spacious service building built, into which the infirmary department was also incorporated. It had also built three more professors' apartments and a somewhat larger one for the director. The institution also had a very beautiful and stately gymnasium. Not directly through the synod, but from the circle of the synod, the money for it had come together, mostly through private gifts of the teachers, strengthened by concert proceeds. On Saturdays, the gymnastics teacher Camann from Chicago used to give lessons there, and one of the seminary teachers was almost always present.

In particular, however, since Easter 1898 the institute had also a training school. Seminary students were often sent out for a few months as school vicars, but then they were mostly left to their own devices and lacked the necessary criticism; but all other seminarians had only had the opportunity to practice in Addison's parish school in four lessons once a year. In the upper class, for example, a question from Dietrich's catechism or a small geography lesson was taken, in the middle class a biblical story and in the lower class an arithmetic exercise in the number circle from 1 to 20, and the seminary teacher who was also present criticized the attempt afterwards in the seminary; but these four whole or rather half hours were then also the whole "practical exercise" and pre-training, which the school office candidate of Addison took away with him when he now entered into practice. This was quite un-

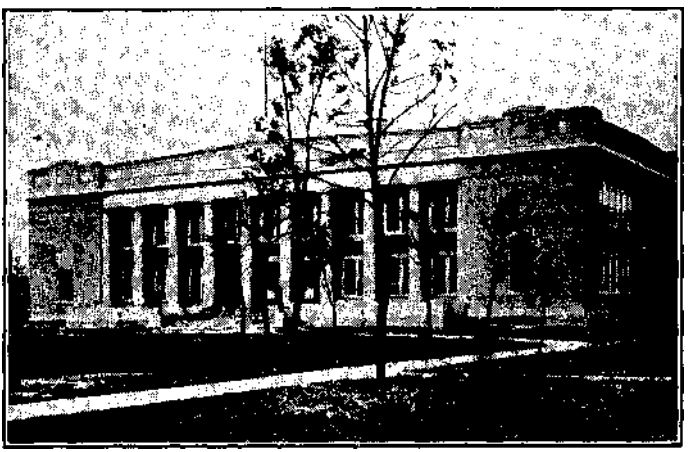
enough. The attempt to establish a training school, which has long been associated with teacher training institutes not only in Germany, but also in this country, was met with stubborn, shall I say, lack of understanding or resistance until the plan finally succeeded in 1898. If the seminary itself had to cede a teaching room to the training school for a few years, then

Prof. F. Lindemann.

The joy was all the greater when, on December 8, 1901, a training school building approved by the synod was inaugurated and occupied. The seminarians of the upper class stand there in their teaching under the guidance and supervision of a professor. When the school is over, criticism is given, hints are given. Trial lessons take place. A seminarian is at school for about four weeks. In the last week of his stay, his successor is already there, so that he can get to know the course and the children for the time being. Two

Seminarians work in the morning, two in the afternoon. Each one is assigned his particular subjects. They have to learn how to handle the school discipline. Since one professor is in charge, the change of teachers does not cause any disturbance.

After my departure from the seminary in October 1905, Prof. Th. Brohm took over the directorship, first provisionally, since March 30, 1906 definitely, until he resigned it in 1913, whereupon it was transferred on June 13, 1913, to the then



Teaching building of the school teachers' seminary in River Forest,

President of the Northern Illinois District, W. C. Kohn, was transferred. In the meantime, Prof. F. Lindemann had died on December 13, 1907, and Prof. F. König had retired to the pastorate. Pastor Ed. Köhler joined the teaching staff on January 15, 1909. Pastor G. Eifrig became professor on October 6, 1909, and Pastor Martin Lochner on November 21, 1912.

At the 1911 St. Louis Synod of Delegates, it was decided to take the seminary away from Addison because of concerns about building a new residence there for the sophomores at a cost of about $100,000. River Forest, III, was chosen to be the future home of the

Institution. In the annual catalog of the educational institutions for the year 1913/14, we find the seminary already there in a mighty, elongated building, surrounded by the professors' apartments. If the names Homann, Backhaus and Rechlin have since disappeared from the line of professors due to the death of Schnitter, three other names have taken their place: E. H. Engelbrecht, O. F. Rusch and H. Gärtner. Ten professors and three assistants now make up the faculty at River Forest. Since 1910 the

School teachers' seminar in Seward,

Number of sophomores: 190, 174, 173, 170, 192, 200, 233, 230, 224, 210, 178.

Why was it not higher, since the years 1886, 1895, 1905 already show equally strong frequency and the number of synodical congregations grows annually? This can be explained by the fact that since 1894 a second teacher training college has been established in Seward, Nebr. Originally planned only as a preparatory school and operated as such for ten years, then transferring its students to Addison, Seward became a full school teacher's college in 1906-07 with 120 students, six professors and a training school.

In June 1921 River Forest had 10 professors, 3 assistants, 178 sophomores, and Seward had 8 professors, 3 assistants, 111 sophomores. The names of the Seward professors: F. W. C. Jesse (president since 1914), G. Weller (director for twenty years), Fr. Strieter, K. Haase, H. B. Fehner, Aug. Schülke, J. T. Link, Paul Reuter.

Since Seward has become a full seminary with a practice school, Concordia College at St. Paul, Minn. (Principal: Th. Bünger), ceased to give instruction to three preparatory classes in addition to the Latin students and high school students. This had been done for a number of years with quite good success, and Addison has received from St. Paul quite a number of well-prepared preparatory students for the seminary course still ahead of them.

Nearly all of this information is taken from the annual catalog published by the Missouri Synod of its teaching institutions (published for several years, under the title *The Educational Institutions of the Missouri Synod).* On these reports I would like to refer for further information.*)

The Missouri Synod has always warmly embraced its teachers' seminaries and provided for their internal and external development to the best of its ability. How often did I, as director of Addison, travel to the Synod of Delegates with a timid heart, when it was necessary to represent requests and demands, the guarantee of which included larger grants of money! But each time I returned home happy and confident: the Synod had approved everything, be it the appointment

* They contain indispensable material for future school history research, but could be more valuable if each institution would like to report annually on ten to twelve lines, chronologically, any changes in the teaching staff, new buildings, accidents and similar items of importance. In these catalogs, one primarily looks for decades of such news, not both in the "Lutheraner", in the *Witness* or in the Daily press.

be it the appointment of more new teachers or the purchase of new organs and pianos or the erection of new buildings, or whatever else it was.

Our two teacher training colleges now have a six-year course of instruction, including the preparatory period. The curriculum is closer to that of the state normal schools than in previous decades. Both seminaries are accredited. Those who graduate from them can be employed in a number of states without having to take any further examinations.

With extraordinary care our synod has also endeavored to produce and procure the necessary textbooks and teaching materials for the Lutheran parochial schools. How much care has been taken - both in German and English - for catechisms, Bible stories, reading books, language books, arithmetic books! The Synod used to appoint special commissions of knowledgeable and expert people every three years for the revision of religious textbooks, German textbooks, English textbooks; likewise for realia, for music books. And the catalog of Concordia Publishing House shows how many good things have been produced in the course of seventy-five years. Different were the needs of upscale city schools and simple country schools, the needs of eastern schools and those west of the Mississippi; different were the teaching materials for a well-equipped weekday school and those for a mission school where a traveling preacher might appear only once every four weeks and then stay two or three days. For all these needs, the synod wanted to assist its teachers and school-keeping pastors. The "Ev.-Luth. Schulblatt" (since 1921 called *Lutheran School Journal*) already existed since 1865 as a unity bond, which now for fifty-six years connects our teaching world, wants to further it and in association with the regular teacher conferences helps to maintain the unity in the spirit through the bond of peace. (Women teachers have recently begun to participate in the conferences as well.) How many curricula can be found posted in the "Schulblatt", for mixed schools, for schools with three, four, six to eight teachers, not to mention the more methodical

German and English auxiliary books for teaching catechism, biblical history and natural sciences.

Our synod now has 2800 pastors serving 4130 congregations and preaching stations. Of these pastors, 956 are also the teachers of their parish schools. Besides them, there are 1080 seminaristically trained school teachers and 262 female teachers in the 1328 parochial schools. (In addition, there are 630 summer and Saturday schools.) The number of schoolchildren in the parochial schools in 1921 was 73,190; that is 11,642 fewer than three years ago. In comparison with this lamentable decline, it is no great consolation that in the meantime the number of Sunday school children has now risen to over 129,000.

Admittedly, this decline is easily explained when we consider that during the last three years, mostly during wartime, no fewer than 500 schools, especially those run by pastors, have been closed or closed down by fanatical opponents of all things German. The hatred of church schools in general, the hatred which for decades has wanted to put an end to all private schools, has in these years been stirring under the guise of American patriotism, and incessantly the enemies of the Lutheran parochial school are endeavoring to introduce bills, soon in this, soon in that state, by which the continued existence of these schools would be seriously damaged. The Missouri Synod has therefore, as it has done for some time in individual states, now also appointed a school commission for its entire school system in general, among other things with the task of watching that such attempts, where possible, are nipped in the bud and such nefarious assassinations directed against the guaranteed American religious freedom are thwarted. The ancient Romans said: Videant consules, ne quid detrimenti res publica capiat, that is: The consuls should see to it that the state suffers no harm! We add: not even church and school; otherwise our republic will certainly suffer it.

In 1920 we would have twice, but in 1921 we would have three times

to have so many candidates for the school board, in order to be able to assign Lutheran teachers to all congregations that desire them. Praise God that the demand for such is again increasing so strongly!

May God awaken the hearts of many able boys every year to be trained as Lutheran parochial school teachers. Yes, may He bless in grace the education and instruction of our youth, that they may grow up in the fear of God to the praise of His name.

St. Louis, Mo. Dr. E. A. W. Krauss.

Our synod's work with confirmed youth. [ToC]

Direct my children and the work of my hands to me!
Is. 45, 11.

"But, we reasonably ask, what has become of the hundreds of thousands of richly pardoned children who have been brought up in these Christian schools until they have vowed before God and in the face of the church to remain faithful to Christ and his truth and his orthodox church unto death? Have they kept their vows? Do they, as many of them as are still alive on earth, stand with us in the confession of the truth as members of the Lutheran church? Would to God that we could give or hear a cheerful 'yes' as an answer to this question! Then the houses of worship of our older congregations would certainly be far too small to hold the multitudes of men and women, young men and maidens, who, having grown out of these congregations and their schools, gathered around the sermon, which at the same time might be regarded as their confession of the truth once recognized. But alas, God be lamented, how the ranks have thinned! . . . But shall we leave it at such lamentation? No, certainly not! What then? First, bow our hearts and knees and pray: Lord, keep in building your church which you have planted,' and firmly believe that God also wants to hear such prayer today, and not in such a way that He would call us to celebrate and to celebrate the

We do not want to put our hands in our laps, but in such a way that he will take our mouth and our hands into his service and give his blessing to our actions, as he was with our fathers and blessed their actions through petition and understanding. Thus wrote Blessed Dr. Gräbner in 1892 in a preface, having previously pointed out how the gracious God has so gloriously promoted the building of His church among us.

In such a spirit we also want to speak about the work of our synod on the confirmed youth. We do not want to close our eyes to many a damage and infirmity, but we also want to cheerfully praise what God has done great things for our dear youth through our fathers and us during the seventy-five years of the existence of our synod. And may the example of our fathers spur us, their heirs, on to further faithfulness and renewed zeal in this so important work of the Lord!

The work of our church on confirmed youth used to be of a very different nature than it is now, and anyone who looks back only superficially at the past is in danger of forming a false judgment. Two facts leap to mind when we look back. Many thousands of young souls have been snatched from our church by the world and the sects. The history of every single congregation testifies to this. Furthermore, it is striking that in the past there was relatively little talk about the work on confirmed youth. Not much was made of it, at least not as much as in the last decades and in the present.

Now, did our fathers underestimate the importance of working on the youth and omit many things they should have done, or were they so negligent in this part of the church's work? It is certainly worth the effort to go into these questions in more detail.

To do justice to our fathers in this matter, we must understand the conditions under which they mostly labored. The communities in which they stood were almost universally weak in Christian knowledge, small and poor.

of earthly means, so that one must be surprised that our Christians at that time let it cost so much to maintain pastors and teachers and to build churches and schools. Whoever is somewhat acquainted with the conditions of our older congregations will not be at all surprised that in former times so much was not spent on costly halls and other facilities intended exclusively for the youth. And the pastors at these congregations often had to serve three, four, five, and even more places, as is still the case now in mission fields. If one finds that our fathers did not found so many youth clubs under such circumstances, nor did they otherwise do so much conspicuous work on the confirmed youth as is probably done now, this does not testify to an underestimation of the youth or to negligence, but it simply proves that our fathers, under the circumstances, did not fritter away their time with secondary things. They needed their time for the main business of their profession. They had to preach and teach. This was the first debt they had to pay even to youth; for here again, "There is no thing that keeps people in church more than good preaching."

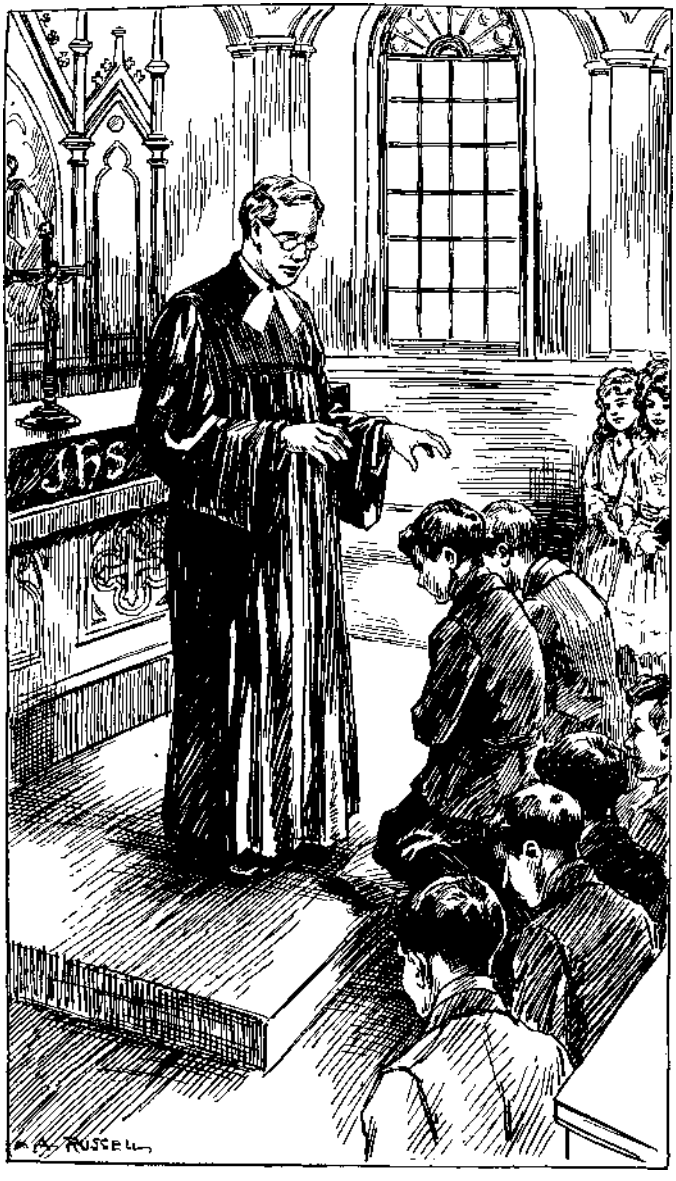
That our fathers well recognized the importance of the work on the youth needs no proof at all, and that they have accomplished something efficient in spite of many difficulties is proven by the present state of our congregations, which have recruited themselves for the most part from the new generation; for not only have the older congregations grown larger through the youth, but also many mission congregations have come into being through young people from other congregations and have enjoyed a healthy development. In short, the present glorious state of our synod would not be conceivable at all if the fathers had not understood, by God's grace, to keep the youth in the church and to raise them to become faithful Lutheran Christians. It must be interesting and instructive for us to ask: How did our fathers work on the youth? What did they do for the confirmed youth?

First, let us consider that it would be a foolish undertaking to neglect the children and then later make up for what has been neglected in the adolescent youth. This has always been the way of the sects. They let the children grow up in the religionless state school and give them a weekly homeopathic dose of religion in the Sunday school. This partly explains their feverish activity of making the youth churchly by all kinds of means, good and bad. Our fathers, on the other hand, recognized the truth with Luther: "If one is to help Christianity again, one must truly begin with the children." And they acted accordingly, and with success. The pastors have not only diligently exhorted parents to raise their children in discipline and admonition to the Lord, but have also set to work themselves. Faithfully and diligently they have worked for Christian children's schools, and wherever the circumstances demanded it, they themselves have kept school with self-denying faithfulness. The same is true of the many teachers of our synod who have sacrificed themselves in love to the Savior in this service to the little ones. If we want to look at our fathers in the most beautiful light of their faithfulness to Christianity and their ministry, we must look back at the schools of our synod. With this faithfulness to the children, however, they have also rendered the most important services to the growing youth. With the Christian school, our fathers laid the right foundation for the later construction and thereby won a youth that was already somewhat grounded in divine truths and for whom the Word of God was the foot lamp and a light on the way, a youth on whom work could continue with God's Word.

Confirmation classes also belong here. Our fathers faithfully and conscientiously made use of these blessed hours, in which the pastor has the children as he will never have them again, and thus they wisely applied the best means of prevention against the apostasy of the youth.

One has it in our synod, however, also by direct

264 Working with confirmed youth.



We must not lack faithfulness in our work with the youth. The Lord has given our Lutheran church a wonderful means for blessed work with the youth in the form of confession. In an old synodical report of our synod it says about it: "We preachers have almost no opportunity to speak to our young people privately, i.e. to practice private pastoral care on them, without causing a great stir, than when they register for Holy Communion." But of what importance, indeed necessity, such confidential conversations of spiritual fathers with their spiritual children are, it is not necessary to emphasize. And how our prospective pastors have always been instructed and encouraged to faithful and conscientious handling of the confession registration is also a known fact. Thus, the registration of confessions has not only been recognized as a beneficial institution, but has also been conscientiously exploited for the pastoral care of the youth.

Above all, however, we must not forget Christian instruction. In his time, Luther once again provided Christian instruction for the youth, and wherever the Lutheran church flourished, there was also always a concern for teaching the youth. Just as the fathers of our synod were faithful disciples of Luther, they also saw to it that the youth were duly instructed in God's Word. Christian instruction was an almost essential institution for our fathers, and again and again we read how they understood how to gather the young people around them and instruct them in the one thing that is necessary. When our synod published its agendas, a form for the catechism examinations was also presented. Important is the preface: "This [Christian instruction] is held with great care in the afternoon instead of a sermon service, not only for school children and confirmands, but also for confirmands of all ages. For the experience of centuries teaches that in this way, as in no other, the knowledge of Christian doctrine and beatific truth is planted in the hearts of the youth and preserved and increased in the hearts of the adults. Where a

If the preacher subjects the people, old and young, to this so important part of his pastoral office with true love, they will participate with just as much love and pleasure, and the blessing will be unavoidable. With this, Christian teaching was officially recognized and recommended as a permanent institution in our circle.

In some congregations, the traditional form of Christian education has survived for a long time and has thus had the opportunity to be a great blessing. In general, however, we are witnessing an alarming decline in Christian education. Already about thirty years ago, a speaker before a large synodical district complained: "No one who has knowledge will deny that our church would not have so many lost sons and daughters to mourn if our catechism examinations were not treated so stepmotherly. Would to God that on the occasion of this meeting it were painted before our eyes in flaming letters that we never forget: If our youth are to grow and increase in knowledge and faith after their confirmation, then the Christian teaching must come back into bloom!" The assembled synod joined in this lament, and yet, since that time, Christian education has not improved, but has almost completely disappeared. What were the causes of this sad phenomenon? It is to be feared that the Christian teaching was often treated "stepmotherly", both by the congregation and the preachers. To a large extent, of course, the cause lies in the prevailing circumstances.

It is a fact that Christian education, as our fathers established it and as it brought great blessings over the years, has fallen into disuse in many of our communities. But it is not the form that is important, but rather the matter. It can be quite indifferent in which way it is taught, if the youth only learns and drives God's word. Yes, the tenacious adherence to a certain outward form can, under certain circumstances, become disastrous and harm the cause. What is the situation at present? Have the traditional Christian teachings also been replaced by the teaching of the youth?

or have adequate replacements been found everywhere? In the writings of our synod, one finds for many years the complaint that the Christian teaching has fallen in many congregations, but we hear little about a replacement for the fallen Christian teaching. In time, however, things changed. In 1910 we find in the "Homiletische Magazin" an article about "Bible lessons especially for our confirmed youth". After the honored author, Prof. G. Mezger, has established the fact that in some congregations the teaching of the Christian faith has fallen and will not be re-established any time soon, he continues: "The question arises: Is there not a substitute for the teaching of the Christian faith? Such a substitute seems to me to be the Bible class." But the author is aware that he is setting forth and recommending something new, for he later says: "How I think of the matter I would like to set forth here once to the brethren in office, mainly for their consideration and further thought." Then, after giving a fine practical instruction for Bible lessons, at the end it says: "For examination I submit these thoughts. I am well aware that many things could be done differently and also better. I only wanted to stimulate this matter, whether perhaps this or that brother in the ministry would like to attack it once and try whether it could not be carried out in our midst, where the Christian teachings have fallen and cannot be raised up again." In the same journal, a later article on "The Confirmed Youth" states, "Of late a different arrangement or institution to keep the confirmed youth with the Church has gained favor in various sections, *viz,* the young people's Bible classes. A number of pastors of our Synod have organized such classes. ... In conducting a Bible class, the pastor is doing his real work, the work to which he has been called." But later it says again: "These Bible classes are something new in our Synod; at any rate, they have not been widely introduced in our circles. As an institution the Bible classes have not been tried out until now, have not received the test of time. Let us be careful, therefore, lest we overestimate them. Let us not expect too great

things, as we may be dissappointed at the result." So it is clear that in our circles, only in recent times, one has seriously started to find a practical substitute for the fallen Christian teaching, and there one has proceeded very cautiously. This is understandable, and in itself is not to be blamed. However, it is a lamentable fact that wherever Christian education has fallen by the wayside, it has not been ensured that the young people have been sufficiently taught in other ways. As a result, there are some communities today where there is no actual teaching of young people. This is a great pity, and here we are undoubtedly facing one of the greatest dangers for the future of our youth.

What is the situation among us with other institutions that serve youth work? In Reformed circles, associations have long flourished, as they have in general, especially among the youth. One need only recall the growth and varied activities of the Y. M. C. A. and the Y. M. C. A. This is usually an unfavorable and dangerous symptom in those circles, which has its cause in neglected education of children and in indifference to the teachings of the Holy Scriptures. Therefore, the movement could give birth to only evil. Indifferentism is promoted, the world is aped by the church associations, and all the hustle and bustle of the youth associations did not serve to lead the young people into the Scriptures and to bring them under the sound of the Word, but to lead them away from the faith in the Scriptures and to mix the world with the church. Our fathers saw this misery. They were too Lutheran for this, and thus knew, in contrast to the Reformed, that only the Word and the sacraments are means of grace, and that therefore any ecclesiastical institution is of use only if and insofar as it serves to bring sinners under the effect of the divine means of grace. They could therefore only with difficulty become enthusiastic about youth associations as a means of keeping the youth with the church. Thus, in a synod report dealing with this matter, it is said: "Do young men and young women want to form young men's and young women's associations?

So the congregation should allow them to do so." These words are, on the whole, characteristic of the attitude of our fathers toward youth clubs. They see the blessing, but also the great danger, and therefore, as it were, only "allow" such associations. As a result, the development of associations among our youth has been relatively slow. If this is a disadvantage, it is certainly an advantage. We have been saved from associations that are supposed to replace the church and through which Christianity is secularized. In the course of time, however, a healthy system of associations has developed in our congregations. Under the leadership of pastors and teachers, youth clubs have sprung up in many congregations, the purpose of which is not usually to study the Scriptures or to do actual church work, but rather to keep the youth together, to provide unoffensive entertainment, and to promote sociable brotherly intercourse among the young members of the faith. Many good things have been achieved in this way by our youth associations.

Gradually, the need for closer ties among the clubs arose, and so the Walther League was created within the Synodal Conference. The purpose of this league is an excellent one. Not only does it want to promote an all-round activity of the faith of young Christians, but it also advocates systematic Bible study, and in doing so it is guided in a genuinely Lutheran sense. With the foundation of the association, a connection of youth associations was created, which, if it conscientiously pursues the goal it has set for itself, can only bring great blessings. Nevertheless, its growth was initially very small. The following information may be of interest. In 1893 the Walther League was organized with twelve clubs. After eleven years the league consisted of 83 clubs. Around 1909 the number dropped to 70 and the next year to 69. Then things got better. By 1913, 141 clubs had joined, and three years later the number had grown to 249. Now the Walther League counts about 700 clubs with about 40,000 members. In 1920, with the synod assembled, the Walther League asked the Synod for

official recognition, which was granted. With this, the League was recognized and recommended in our midst and thus entered a new stage. A fresh flourishing and expanded activity was the result. The Walther League is now a significant factor in our work on youth. During the World War it rendered special service by distributing Testaments and other Lutheran writings to our young men in the army and fleet. It has already been a great blessing through its hospice work, with which it takes care of young people when they are traveling or working in the cities or looking for employment. Recently she has raised funds, especially among our young people, for the new purpose-built Lutheran Sanitarium in Wheat Ridge, Colo. She has also been helpful in other ways, including publishing the *Walther League Messenger*.

What has our synod done for confirmed youth? The answer to this question would not be complete if we did not also refer to what the Synod itself does through our publishing house. The same has already provided many healthy youth publications, and for some years now the Synod has appointed a special committee for youth literature. At the last General Synod, for example, the committee reported that its members had read 1728 books, of which 627 had proved unsuitable for reading to young people. A list of over 500 volumes of various contents has been selected, and many a story and other writings have been published under the direction of this committee. Other efforts are also being made to bring healthy reading material to our youth. Also, in 1920, at the instigation of the English District, the Synod appointed a committee whose special task shall be to assist in the formation and management of youth clubs and to encourage the participation of youth in church work.

It is also encouraging that in recent years the interest in higher education for our youth has increased significantly.

In recent years, our congregations have launched thriving Lutheran colleges in several places.

Thus, in the past seventy-five years, much work has been done with our youth. Some things have undoubtedly been neglected, but the merciful God has blessed the work of our synod and has preserved our youth for the most part, so that they have not fallen prey to the sects or the world. For this we will give glory to God alone and say: "Come, let us worship and kneel and fall down before the Lord who made us! For he is our God, and we are the people of his pasture, and the sheep of his hand. But if we have to mourn the loss of many, will we not then reach into our bosoms and ask ourselves, preachers, teachers and church members, where we have been lacking, where we could have done more? And then, repentant, let us jump into the breach with renewed zeal and pray and work. This is what the salvation of our youth and the glory of God demand. Let us not lull ourselves into a sense of security! The thought of what the future will bring to our Church and especially to our youth must make us truly serious. Bitter enmity against our schools is increasing more and more, sects and anti-Christian lodges are multiplying and becoming more and more obtrusive, the spirit of indifference against God's Word is spreading more and more and praises itself as true love, and the world with its unbelief, lust and shamelessness is being offered everywhere as heaven on earth. And our youth comes into much closer contact with the world and with ecclesiastical indifference and modern unbelief than was the case in the past. The changed circumstances often bring this about. Years ago, the Lutheran family and the Lutheran congregation were more of a castle closed off from the world by language. This has changed due to the change of language, and this is not a disadvantage in itself, because the Lord has led us out into the world for new and varied missionary work. The Lord gives us the opportunity to shine our light on a bushel,

to prove ourselves to be the right salt. But also the dangers of the world come much closer to our youth. And also through the working conditions and through the higher schools our youth comes into much more contact with the world today than in the past. Can we be surprised that our youth, even if they are not yet secularized, are more inclined to the world than was the case twenty-five or fifty years ago? And if our young Christians want to hold on to what they have in the future, then ridicule and contempt and persecution will be poured out on them in full bowls.

Do we want to idly put our hands in our laps? Nevermore! We still have the word of our God, the only means that can keep our youth in the church and in Christ. This will also prove its power in the future. But it means work. Our youth must be instructed in God's Word. Luther is right: "Do not rely on the young people learning and retaining from preaching alone!" We are conscientious when we prepare our children for confirmation. Who with this we have not yet fulfilled our duty. When the children are confirmed, they must learn to use the weapons of the Word practically in challenge and temptation; they must learn to apply God's Word rightly to their hearts and consciences, yes, also to all the different circumstances of life into which they come. The Bible class offers us the best opportunity. It has many advantages over Christian teaching. It is easier to keep the young people together and to control regular attendance; the lessons can be more independent and thus more lively and interesting; all kinds of questions can be discussed, and the pastor can get much closer to the individual than he could in the Christian lessons. It can also be adapted to the circumstances of each congregation. Of course, we must speak in the language of the youth if we want to be useful. Let us only ask ourselves in which language the temptation approaches our young Christians and in which language they will profess their faith and

must defend. The youth must be equipped for the struggle of faith in this world.

God's Word alone can keep our youth with the Church. This principle must guide us in all our work on youth. The institutions that directly serve the teaching of God's Word must therefore take first place. But some things serve this purpose indirectly. Youth clubs, as they have found their way into our midst, belong to this category. They are primarily intended to serve entertainment and social intercourse, but if they are properly managed, they can promote the flow of the Word among the youth and thus bring about many blessings. It is true that young people have an excess of carelessness, energy and love of life. Therein lies the special danger for them. It is important to steer their exuberant cheerfulness in the right direction and to keep it within Christian bounds. This is where youth clubs provide the best service. They help to keep our youth together and offer the pastor fine opportunities to socialize with the youth, to get to know the individual and to sharpen the conscience with God's Word. If we are serious about "Rejoice, young man, in your youth!" then our young Christians will also appreciate and take to heart our seriousness about "Know that God will bring you to judgment for all these things!" And the pastor does not need to degrade his office if he is old with the old but young with the young. He will only gain influence by it.

Finally, we cannot but point out once again that the foundation of the work on confirmed youth is the Christian school. Where you neglect it, you dig the grave of Christian youth. Therefore, as dear as our young Christians are to us, let us be hard on our schools. We should also take more and more care that such young people who desire a higher education can attend Lutheran schools, schools in which God's Word prevails. It is still true what Luther says: "But where the Holy Scripture does not rule, I certainly do not advise anyone to hide his child. (X, 341.)

Finally, this. Especially the work on the youth demands great loyalty. Let us be conscientiously fine! The institutions that have proven themselves in the past, and by which God has so richly blessed the work of our fathers, we also want to use diligently, and if the Lord gives us other means in hand, let us also use them to preserve our youth in the inheritance of our fathers, the word of truth, which abides forever.

Fort Smith, Ark. Pastor H. D. Mensing.

Our charities. [ToC]

Let us do good and not grow weary, for in his time we will also reap without ceasing. Gal. 6:9.

The first and foremost work of the church is to proclaim and spread the gospel, to do missionary work and to win souls for Christ. This is without question the most important task of the Christian Church. Among all the joys that this poor earth offers, there is undoubtedly none greater than that of preaching the Gospel to the poor. God wills that all men be saved from their ruin and come to the knowledge of God, the Savior Jesus Christ. But if the gracious will of God is to be fulfilled in men, the good news of the gospel must be preached to them for their salvation. This is the command of the Savior: "Preach the gospel to every creature!

But when one does the one, one should not leave the other work also commanded by God. "Let us do good and not grow weary!" is also a duty imposed by God on Christians. Experience teaches that those who have an open hand for works of mission and promote them with earnestness and zeal, open their hand also for charitable purposes. Charity is also a Christian duty, which should not be shirked by saying that one must help here and there, and that in the end it would be a waste of time to give.

too much. Nowhere in Scripture do we find the warning that one should not do too much good.

Even in our otherwise so busy and expensive Lutheran church, thank God, Christian charity has by no means been put on the back burner, nor has compassion for those who find themselves in distress and need been extinguished. It is true that in some circles voices are raised which consider the charitable work, as it has developed in distant circles, as a sign of the decay of the church body. This is wrong! That there are, for example, poor, unprovided old, sick and orphans within the Christian communities, who do not find shelter and care from the side of their relatives, is deeply to be deplored. If the world were as it should be according to God's will, there would be no needy people, just as we would not need children's homes and orphanages. But the world is not as it should be. The evil is there, and it is a great evil, and there we must do what we can to stop it if possible, or at least to reduce it. Praise God, the dear Christians in the midst of our dear Missouri Synod have, from the earliest beginnings of the Synod, folded their hands in believing prayer, and let their earthly means flow abundantly when it was necessary to help the needy, to assist the poor, the sick, the helpless, and the forsaken in their distress. God the Lord blessed their efforts abundantly and visibly. In the circle of the Synod one finds a wreath of flourishing institutions, a monument of love, set by sacrificial and grateful Christians. If you, dear reader, take up your "Lutheran Calendar" or - even better - the "Statistical Yearbook" of the Synod, you will find an exact list of all institutions of love as they exist at present in the midst of the Synod. It is true that these are not synodical institutions, which are maintained and promoted by the synod, like our institutions for the training of preachers and teachers, but they are institutions which are founded and maintained by congregations of our synod or by societies of Christians among us, and they too are places of mission, from which rich blessings flow.

As a jubilee gift, we would also like to offer a short description of the loving activity of our dear Christians. May God rest His blessing on these lines!

Hospitals.

About Jesus, the right and good shepherd, we read Matth. 4, 23. 24: "And Jesuss went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and disease among the people. And his fame went out into all the country of Syria. And they brought unto him all manner of sick people, afflicted with divers pestilences and torments, the possessed, the moonstruck, and the gouty: and he made them all whole." Not only did the dear Savior never turn away a sick person who asked him for help, but he also lovingly went after the sick themselves and, full of heartfelt compassion, offered them his help, as, for example, to that sick person at the Pool of Bethesda. If the Lord so kindly cares for the sick, should not we, his Christians, also willingly and gladly serve our sick and help them in their physical need? And verily, the Lord will set such store by this service, that he will say and boast of it even in the last day before all nations gathered before his face: "I have been sick, and ye have visited me!" "Verily I say unto you: Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me!"

Through sickness, suffering and the cross, many have found their Savior again. Through sickness, many a reckless man comes to reflect, many a proud man is bowed and humbled, many a defiant and unruly man is worn down. The solitude of the sickbed encourages the sick person to reflect on his past life; many a sigh rises from his chest; the heart softens; feelings of repentance, desire for consolation and the like are also stirred up. At the bedside, expressions are often heard that give us a deep insight into the inner state of the sick person. The physical distress is often accompanied by spiritual distress. It is precisely this spiritual need of such poor

Sickness has moved our Christians to establish hospitals with the intention of doing mission. Our hospitals are Lutheran missionary institutions. The chaplain in our hospitals makes regular visits to the beds of the sick and dying; he comforts, admonishes and encourages the sick, points them to the One who calls the weary, the sin-laden to Himself, to refresh them with the balm of His Word. For the convalescents and the convalescents there are regular services in the hospital chapel. It is often a strange company that gathers in our hospital services. There come the lame, the blind and the crippled, there appear the operated with still bandaged limbs to thank God for the regained health. But for many a sick person the sickbed becomes a deathbed. How receptive such a dying person is to the strong and certain consolation offered to him in his agony! Experience teaches that at no time is man so receptive to God's word as in the days of sickness and in the face of death. Eternity will reveal how many sick people have truly recovered on their deathbeds through the living Word of God.

For us, too, the time is coming when it will be said of us: He (or she) is ill, seriously ill; he is dying. With what readiness will we then move into a Lutheran hospital, where not only our body receives the necessary care, but where our soul is also cared for by dear sacrificial hands, which pray for us and with us, which strive like us toward the blessed goal in childlike trust in Him who says: "I am the Lord, your physician." And praise God, we have hospitals where true, lasting blessings are bestowed upon us. If you, my dear reader, pick up the "Statistical Yearbook" again, you will find a lift of these blessed places of mission. For the sake of clarity, we will only name the places where we have Lutheran Hospitals, along with the year of founding (in parentheses): St. Louis, Mo. (1858), Brooklyn, N. Y. (1881), Cleveland, O. (1896), Mankato, Minn. (1896), Springfield, III. (1897), Sioux City, Iowa (1900), La Crosse,

Wis. (1902), Red Wing, Minn. (1903), Fort Wayne, Ind. (1903), St. Paul, Minn. (1913), Beatrice, Nebr. (1913), Hampton, Iowa (1914), York, Nebr. (1914). There are thirteen in number. The property value of these hospitals amounts to the handsome sum of $1,733,000. During the year 1921, 18,844 patients were cared for in these sanitariums. Our oldest hospital is found in St. Louis, Mo. which was founded in 1858 by the suggestion of Blessed Pastor Johann Friedrich Bünger. It is equal to

Lutheran Hospital in St. Louis, Mo.

The Lutheran Hospitaller Church is the mother institution of our Lutheran Hospitallers. All our Lutheran hospitals have only one purpose, to serve fellow believers in physical need in a true Christian way, to practice faithful pastoral care for them, and mission to those who have been alienated from the church but are willing to listen to the Word that alone can make them blessed. The fact that charity can be abundantly practiced in these hospitals, and that the poor can even be fed entirely free of charge, is due to the charitable gifts of many Christians who do not tire in giving when it is necessary to do good and to remember the poor. Among the many patients who have received the love of these

If you have experienced the hospital, there will certainly be many who have found their Savior there again and learned to pray, for whom the hospital has become a true place of blessing. If even one soul has been won for God's kingdom through the service of our hospitals, let us thank God for His undeserved blessing and rejoice with the angels in heaven over this one sinner who has come to repentance through God's grace. May God continue to bless the loving work of our hospitals abundantly for the salvation of immortal souls!

Almost every important hospital has its own school for training nurses. Such schools have also been established in our hospitals and are run in a genuine Christian spirit. Nursing requires a lot of patience, skill and care, and above all a sense of duty and charity. Our schools are well attended, but there is still room for devout Lutheran virgins who are willing to take up the beautiful and noble profession of nursing out of love for their Savior and their suffering fellow human beings. At present there are about 350 virgins in our schools, most of whom are of the Lutheran faith. Anyone who has a desire and love for this profession should apply for admission to a Lutheran nursing school. It is required that the applicant come from a Christian family, have a certificate from her pastor, and have a certain level of education. She must also submit a certificate signed by a physician stating that she has no physical infirmities and that her health is completely normal. As soon as the applicant enters the school, her work and education begins, which will be completed in three years. May God also make many hearts in our circles willing to put themselves at the service of the nursing of the sick in our Lutheran hospitals and feeding institutions, and thus to contribute in their part to the soothing of pain, the drying of tears, and the restoration of health, with God's help, of those who are entrusted to their care.

On this occasion, the Lutheran Deaconesses'

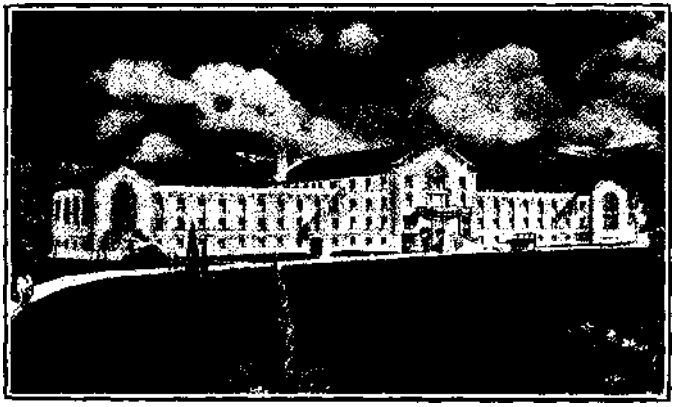
Society, whose headquarters are in Fort Wayne, Ind. This society has made it its business to train well-trained maidens, gifted with Christian knowledge, for the service of female deaconry. These deaconesses are to serve in the future the city and heathen mission and also all charitable institutions of our church. The special teaching in diaconia includes the doctrine of salvation, biblical studies, church history, discernment and diaconia in particular. Theoretical and practical education includes nursing, maternity, cooking for the sick, massage, water healing and the like. The Society owns a deaconess home representing a value of $18,000. The Society is composed of members who have sent in an annual subscription of one dollar.

Sanitariums.

In connection with our hospitals are two sanitariums, which are not called hospitals, but sanitariums. Not far from the beautiful city of Denver, about two miles beyond the city limits, in Wheat Ridge, Colo. stands the new, most modernly equipped sanitarium for lung patients, a monument to the gratitude of the Walther League, an association of young people within the Synodical Conference. Although many other Christians have contributed to the construction of this sanitarium, it is the members of the Walther League who have made it their task to complete the new building. They call it a monument of gratitude that the gracious God has kept them in good health and has blessed them in the Lutheran Church. And truly, our young Christians have every reason to thank God for the rich blessings of the church. Think of the Christian instruction they have enjoyed in the parochial school from faithful teachers, of the wonderful, unforgettable confirmation classes, through which a good foundation of repentance and faith has been laid in them, and of the preaching of the pure, truthful Word of God, which they have been allowed to hear every Sunday in their churches. All our loving activity must be considered as a monument of the

The grace of God is the fruit of the faith worked in us by the Spirit of God. Therefore it must be said to us continually, "Not to us, O Lord, not to us, but to your name give glory for your grace and worthiness!"

The Wheat Ridge asylum serves only the poor consumptives. Who does not feel sorry for the lung patients? Most of them are young people, a dear son or daughter, whose strength is fading and whose body is consumed by fever. Who does not know them with their shining eyes and red cheeks? How do you wish them



Sanitarium in Wheat Ridge, Colo.

but from the bottom of their hearts, a speedy recovery and good health! For months they stay in the institution, inspired by a hope, namely that they will get well again. One would like to call such an institution a "house of good hope". Since the establishment of the institution in Wheat Ridge in 1905, many fellow believers, as well as those of other faiths, have moved into this healing place and, with God's help, have found recovery or relief. But more important than physical health is the health of the soul. Our sanitarium ensures through its chaplain that the sick are preached to weekly and those who have to stay in bed are given the necessary pastoral care. It is true that death claims its victims here as well. How comforting it is

then for the dying person to know that he is not abandoned in the agony of death, but can be prepared by the chaplain of the institution for a blessed end! Like every other Lutheran institution, the sanitarium at Wheat Ridge also cares for the poor and the needy with heartfelt love. The more abundantly the gifts for this institution flow, the more it will also be able to practice charity.

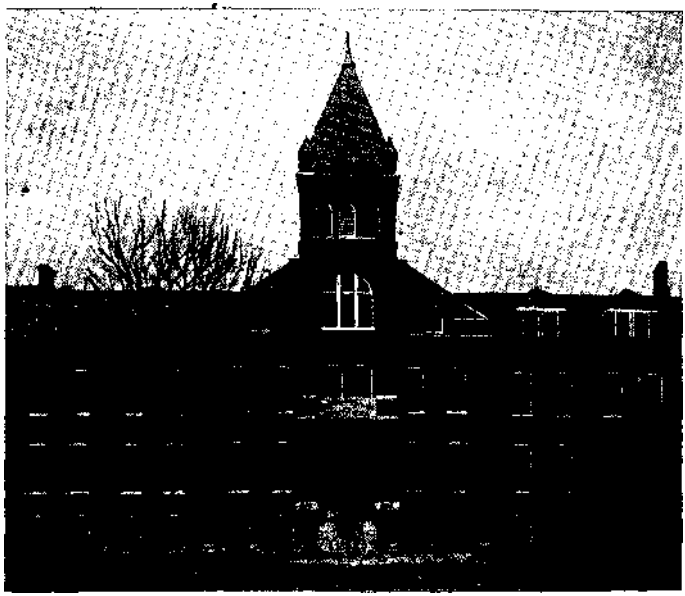
Among the newest sanitariums within the Synodical Conference is the Sanitarium at Hot Springs, S. Dak. Situated in a wonderful climate in the midst of the Black Mountains of South Dakota, this institution, with its natural, warm and medicinal springs, has brought healing and recovery to many sick people. The Sanitarium is well equipped with all the modern aids of medicine. It is highly recommended for patients suffering from rheumatism, asthma, hay fever, stomach ailments, liver and kidney diseases, diabetes and nervous disorders due to overwork or old age. The pastoral care of the patients is provided by a chaplain.

One home to be commemorated at this point is the convalescent home at St. Louis, Mo. In the hospitals of the large cities there are always sick people who, after serious illness, are on the mend and are now to be discharged, but are homeless and do not know where to turn for shelter. This circumstance induced charitable ladies of St. Louis to found a convalescent home for poor mothers, women, girls, and in exceptional cases also for men who are approaching recovery. They stay in this home until they are able to return to their occupation and earn their living. This is also a piece of missionary work, since it gives one the opportunity to continue to influence the inmates of this home and to bring them under the sound of the pure word even after their release from the hospital.

Let us now leave these places of misery and sickness, and hear of love-houses where a happy, carefree, and joyful people dwell.

Our orphanages and children's homes.

The founder of the first orphanage in our synod is Johann Friedrich Bünger, now resting in God for thirty-nine years. Burning with ardent love for his Savior and for all the poor and abandoned, and zealous for all works of true love, he, trusting in God and with prayer, founded the orphanage at Des Peres, Mo. fourteen miles



Waiscnhaus "Zum Kindlein JEsu" in Des Peres, Mo.

west of St. Louis, was established in 1867. As one of the main reasons for founding an orphanage, he himself states in the "Lutheran": "Although orphans can still be placed in Christian families, as has hitherto been done by us for the care of orphans, yet we have convinced ourselves that a Lutheran orphanage is also necessary here, in order to be able to take in orphaned children of all ages immediately, and in order that the orphans of Lutheran parents may not be placed in orphanages of the wrong kind.

of believing communities." Bünger continues: "A sick soldier, who was in the military hospital, asked for the care of his ten-year-old son, who had no home after the death of his mother and wanted to be well cared for until he could care for him himself. The request was granted and the boy was immediately accepted as he walked and stood. He was turned over to a Lutheran teacher in a suburb of St. Louis with the promise that we would pay 10 dollars a month for his board and lodging. Clothes were also to be purchased. No one in the distance knew about it; it was also known in the city only to a few persons. And behold, as soon as the boy was taken in, the 10 dollars arrived from afar with the express provision: 'For a poor orphan boy and for the orphanage.' The first five dollars were sent by someone over 200 miles away with the specific instruction: "To give Christmas joy to a soldier's orphan." And just before Christmas, this boy had been taken in. The other five dollars someone gave to his pastor with the instruction: "For the orphanage in St. Louis. When the pastor explained that they didn't have an orphanage yet, he wanted to give it to the hospital, he stuck to his opinion. Why did these people have to think of the orphanage at that time? They did not know that the beginning of it had been made in silence; but the Lord knew it and wanted to encourage us to go confidently to the establishment of an orphanage, the more so since a dear Lutheran Christian who had fallen asleep in the Lord had already bequeathed the sum of $500 to a Lutheran orphanage."

Soon the contributions flowed abundantly, and on October 11, 1868, the first orphanage at Des Peres could be solemnly dedicated to the service of God.

From the very beginning, the necessary Christian schooling was also provided. Without Christian instruction, a Christian orphanage cannot exist. If Christian instruction is a necessity in Christian families, then certainly also in orphanages, to which children are often assigned.

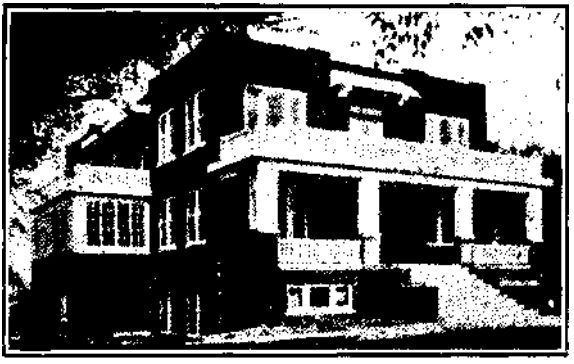
who have grown up without Christian discipline and completely without Christian knowledge, and who have not even been baptized.

Since the foundation of this first orphanage, a whole series of such institutions has come into being. At present, there are 638 children in the nine orphanages, who are not only fed physically in the best way, but also educated in discipline and admonition to the Lord. It may not be uninteresting to name these orphanages. Because of its venerable age, we first name the orphanage so richly blessed by God at Des Peres, Mo., near St. Louis (founded 1867), then Addison, III (1873), West Roxbury, Mass. (1871), Fort Wadsworth, N. Y. (1886), Marwood, Pa. (1883), Indianapolis, Ind. (1883), Baltimore, Md. (1893), New Orleans, La. (1881), San Francisco, Cal. (1887). The buildings of all the asylums represent a value of $592,000. Since the establishment of these asylums, 4398 orphans have been boarded therein. Of these children the word of the Psalmist is true: "My father and my mother forsake me, but the LORD receiveth me."

Our children's homes, which are under the management of Children's Friendship Societies, are different from our orphanages in certain respects. Children's homes do not want to be actual orphanages. They only offer their fosterlings a temporary home until they can be placed in Lutheran families for adoption. There are currently 13 such societies in the Synodical Conference, but not under its direction. The societies of upper Michigan, South Dakota and Ohio have joined already existing societies. These societies are located in the following cities: Fremont, Nebr. of, Peoria, III, St. Paul, Minn. of, Buffalo, N. Y. of, Fort Dodge, Iowa of, Winfield, Kans. of, Bay City, Mich. of, Fort Wayne, Ind. of, St. Louis, Mo. of, Wauwatosa, Wis. of. The total value of the property of these societies is $160,000. Since their inception our Children's Friend Societies have admitted 5068 children. In 1920, for example, 206 children were received, 116 were adopted by Lutheran families, and 80 children received the

Bath of Holy Baptism. A blessed work indeed! Thousands of these children enjoy the blessing of a Christian home, attend our parochial schools and become knowledgeable members of our communities. Surely an encouragement to our dear Christians not to grow weary in this blessed work, since the Savior says, "Whosoever shall receive one such child in my name receiveth me."

In the friendly village of Addison, III, dear to the memory of many of the teachers of our synod, is the school of handicrafts for boys and the industrial school for

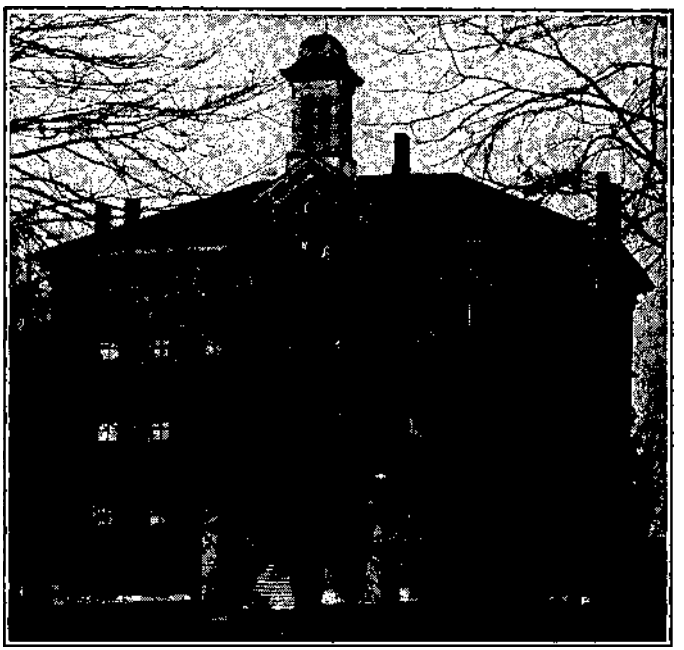


Lutheran Children's Home in Winfield, Kans.

Girls. Anyone who has ever attended sessions of the juvenile court will be familiar with the dark side of life in the big city. Countless children of tender age are brought before the judge, physically and spiritually neglected and neglected. Among them are children who are Lutheran, at least in name. The judge has the right to dispose of these children, and very often he hands them over to this institution for Christian training and education. It is a blessing for these children when they come to an institution where God's word is in the air. Every day these boys and girls are taught catechism and biblical history, and the way to blessedness is shown to them. In addition, there is naturally

also the teaching of secular subjects, crafts and useful occupations, so that they may become useful people in the world and have their earthly advancement. The school enjoys an attendance of 70 children, who are taught by two teachers.

Another school dedicated to a special class of children



Deaf and Dumb Institution in Detroit (formerly North Detroit), Mich.

The Lutheran Institution for the Deaf and Dumb in Detroit, Mich. was founded in 1873. This is not actually a charity institution, but what the parochial school is to our hearing children. It is the school for our deaf-mute children of the Lutheran faith. The teachers use the phonetic method in teaching and in certain cases probably also sign language. Many of these students are later found in our deaf-mute congregations,

Where they faithfully adhere to Word and Sacrament. This school deserves the full support of all parents who have a deaf-mute child. May God bless it abundantly for the salvation of immortal children's souls!

It is not without reason that this poor earth is called a vale of tears, a land of tears. Where there is sin, there is much misery, sorrow and heartache. Things will be different in heaven. Not only will there be an end to sin, but also "death shall be no more, neither shall there be sorrow, nor crying, neither shall there be any more pain: for the former things are passed away". A place of deep human misery is the asylum for the epileptic and feeble-minded at Watertown, Wis. We pity the poor insane, we are moved by their suffering, we pity the families who have been stricken by such a cross. But more pitiable are the poor epileptics, especially the imbeciles. Humanly speaking, incurable, they live a miserable existence, a burden to themselves and others. Christian compassion is stirred, one would like to make their lot more bearable. But how can they be better helped than by the self-denying service of a Christian institution? Yes, the work on these most pitiable people requires much patience, self-denial and self-sacrifice. Whoever lacks love for his Savior and his neighbor does not dare to serve these poor. But let us not forget in our prayers the brothers and sisters who serve the epileptics and the feeble-minded in the asylum in Watertown in the most unselfish way, that God may grant them strength, courage and endurance to persevere in their difficult and responsible profession.

As a rule, the inmates of such an institution are divided into two large groups - High Grades and Low Grades. The so-called High Grades are those who are capable of education and can be schooled to a certain degree. It is true that teaching them requires a lot of patience, but the superintendent and his assistants do not let themselves be put off when it comes to bringing souls to the Savior. Their work, done in the Lord, is not in vain. God has blessed their work abundantly and visibly. Often they can already see here,

What this Bethesda Institution has made its motto: "That which is foolish in the sight of the world God hath chosen to put to shame the wise; and that which is weak in the sight of the world God hath chosen to put to shame that which is strong; and that which is base in the sight of the world, and that which is despised God hath chosen, and that which is nothing He hath put to nought, that which is something, that no flesh should glory in His sight."

The asylum at Watertown has a wonderful location. Modernly furnished buildings house the many inmates who have found a Christian home there. It is a large family that needs daily care, feeding and Christian training. The institution is in need of help. It needs more keepers, more wardens, people who want to put their energies entirely at the service of their Savior. Help, dear Christians, for Jesus' sake! Help to draw the net to recover the great blessing that the Lord of the Church is bestowing on the Watertown institution!

Hospices.

The Christian Hospice is an institution that has proven to be very beneficial. Every year, many of our young people move from small towns and the countryside to the big city in search of rewarding employment. How great is the danger that they will fall into false-believing or even unchurched circles and become alienated or lost from their church. Many a young Christian has suffered shipwreck in body and soul in the big city. The hospice offers these strangers a Christian shelter. Here they find fellow believers who help them in word and deed and serve as church guides. Such a service can only be to the advantage of the church, for the devil is very busy alienating our young people from the church and plunging them into ruin.

The Walther League has also earned the love and gratitude of many strangers in this regard. Not only has it founded and maintained hostels, but it has also appointed secretaries in many states of the country whose duty it is to help the strangers and place them in Lutheran families. We find such a hospice in Chicago, which was founded by

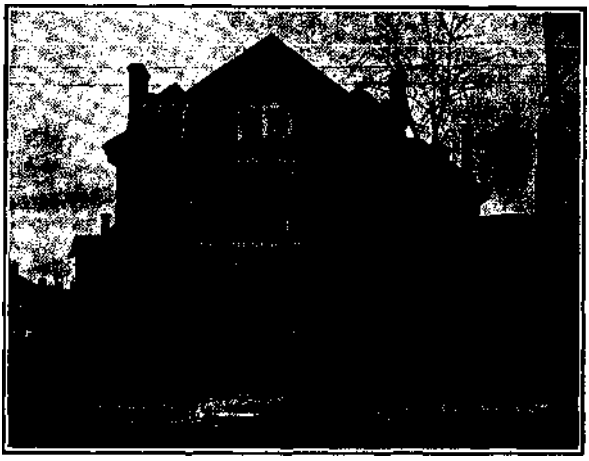
the Illinois district of the Walther League will receive. The Wisconsin district of the same association has a home for virgins at Milwaukee, which enjoys a large frequency. The Hospice at Buffalo, N. Y., is in connection with the Home for the Aged there, and is the business of the congregations of that city. Thus there are similar hostels in Greater New York and St. Louis, all of which are for the care of strangers in a Christian way.

The nursing homes.

There are many old and unprovided for people who are not granted the chance to end their earthly days in the company of loving children. Some of these old people have been hit hard by strokes of fate. It is true that first of all the children and secondly the other relatives should take care of the housing and the care of those whom old age has rendered helpless. This is how it should be, but it is not always so. There are ungrateful children and children-in-law; there are old people who are incompatible, and we must not always blame the children; there are disproportions for which the blame cannot always be weighed; there are also old people who are completely lonely because their loved ones have died and there is no Christian home for them. We must do everything in our power to help them. This is also a Christian duty that we must not shirk.

In the midst of our synod we now find a number of such institutions, which are concerned with the care and feeding of old, aged fellow believers. They are places of love for a large number of very old men and women who are lonely in the world. Here they find protection, shelter and care for the days of which Solomon says, "They are not pleasing to us." The most beautiful thing, however, is that in our homes for the elderly, God's Word is preached to them in services specially arranged for them, the sacrament is administered, and they receive the pastoral care they need.

Since you, dear reader, would certainly like to know where these old people's homes are located, they shall be mentioned here with their year of foundation. There are Lutheran old people's



Lutheran Home for the Elderly in St. Louis, Mo.

Homes in Buffalo, N. Y. (1911), Wauwatosa, Wis. (1906), Arlington Heights, III. (1892), Brooklyn, N. Y. (1875), Monroe, Mich. (1892), St. Louis, Mo. (1906), Marwood, Pa. (1883), Baltimore, Md. (1893). May God also supply these institutions with many friends who will support them abundantly with their prayers and charitable gifts!

Finally, we also want to express our gratitude to the many teu-

Lutheran Convalescent Home in St. Louis, Mo.

We remember our fellow Christians, whose hands are busy and do not tire when it is time to serve the children of our many charitable institutions, who spare neither wind nor weather, neither time nor expense, in order to bring joy to these poor, sick, helpless and abandoned children, many of whom are hardly known by name, but whose names are written in the book of life. May the good Lord reward them abundantly!

The following compilation of all charitable institutions may serve as a statistic. There are in the area of our church 13 hospitals, 2 sanitariums, 1 convalescent home, 9 orphanages, 8 homes for the aged, 13 Children's Friend Societies, 3 reformatories, 5 hospices. The value of the total property is about $3,366,693. The expenses add up to the handsome sum of $1,070,952.

And now, with a believing heart, we implore our faithful God to keep His hand of blessing over our charitable institutions, as He has done in the past, so He will do in the future.

Milwaukee, Wis. P. E. H. Dümling.

The printing press at the service of our synod. [ToC]

Their sound has gone out into all the earth, and their words into all the world. Rom. 10,18.

The fact that God has had his revealed word written down, that he has commanded research in the Scriptures, and that he has commissioned us in many places in the Bible to proclaim his word to all people, guarantees that, according to God's will, the art of printing or the press should certainly also serve him and his church. Thus Luther already called the art of printing "the highest and last gift of God, through which God drives the cause [of the Gospel]. (St. L. XXII, 1658.)

From the very beginning, our synod has used the art of printing in its service. Several years before its founding, in September 1844, Dr. Walther, in conjunction with

several of his fellow ministers and co-religionists in Missouri and Illinois, published the church journal which was adopted as the synodical organ when the synod was founded in 1847, namely our "Lutheraner." In his "Preliminary Remarks on the Cause, Purpose, and Contents of the Bulletin," which he published in the first number, he wrote: "The purpose of the same [this Bulletin] is namely: 1. to make acquainted with the doctrine, treasures, and history of the Lutheran Church; 2. to furnish proof that this Church does not stand in the ranks of the Christian sects, and is not a new, but the old true Church on earth, that therefore it is by no means extinct, nay, cannot become extinct, according to the promise: "Behold, I am with you always, even to the end of the age. Our paper shall further serve 3. to show how a man as a true Lutheran can believe rightly, live Christianly and die blessedly, and finally 4. to discover, refute and warn against the false, seductive doctrine going on, and especially to expose those who falsely call themselves Lutheran, spread under this name misbelief, unbelief and enthusiasm, and therefore arouse the most evil prejudices against our church in the members of other parties."

When our synod took over the "Lutheraner" as synodical organ at its foundation, Dr. Walther was retained as editor. At the same time, however, for the consideration of the ecclesiastical sheets of this country, certain sheets were assigned to twelve pastors for continued perusal, who were then to report through the "Lutheraner". It may be of interest to know that already at that time the provision was made for advance payment of the subscription price, that political events and conditions of the time were to be taken into account without considering party issues, and that in view of the overloaded business of the editor, who was at the same time synodical president, it was decided to assign him a scribe and proofreader.

Already at the third synodical meeting, in 1849, the synod was informed of "a petition signed by Messrs. J. H. Tesch and F. H. Eilers of Milwaukee and Pastors Keyl and Selle, wherein they submitted to the synod

submitted a plan for the establishment of a printing press for the purpose of publishing church publications. Another petition with similar content, which was sent from New York through Pastor Brohm to the President, was later also communicated to the Synod. However, it did not yet come to the establishment of a synodical printing office. The synod decided to "hand over the whole matter to a publishing company to be set up within the synod. However, at the next synodical meeting, in 1850, the shareholders present decided to dissolve the company, since they were convinced that it could not be expected to be very effective in this way. Instead, the synod "accepted a proposal for the establishment of a publishing bookstore made by Mr. J. H. Bergmann in New York. At the same synod it was decided to have Luther's Small Catechism and a primer printed.

At the synod the following year, 1851, a motion to publish a political newspaper with a Christian slant was defeated.

At the seventh synodical meeting, in 1853, it was pointed out on the one hand that "the writing of the 'Lutheraner' should be adapted even more, as it has been done up to now, to the capacity of the people"; but on the other hand it was decided to publish, in addition to the "Lutheraner", which should continue to appear every two weeks, a "monthly journal" "for preachers and such of the people who find themselves able to understand more scientifically written treatises". Although two pastors were appointed to edit the Monatsblatt, the next synodical report shows that the matter was not taken up, and from this meeting the synod assigned the editorship of the new theological journal to Dr. Walther. Thus, in 1855, our theological monthly, "Lehre und Wehre," was launched.

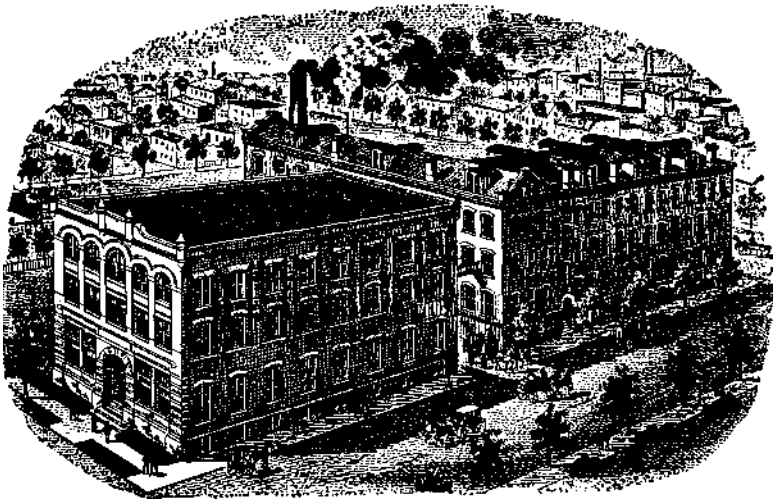
At the synod in 1857, Dr. Walther brought up the publication of the Altenburg Bible (the Old Testament) (the New Testament was already available) and "recommended the distribution of this work for great blessing in the congregations

and houses". A plan was also agreed upon, according to which a certain Mr. Wiebusch could go ahead with the printing. To this Mr. Wiebusch and his son, the so-called Synodical Printing Office, which "had been repaired towards the end of 1854 with a capital of about 1000 dollars, which Mr. Wiebusch had advanced there," was transferred in 1857 under certain conditions. The printing plant was to "retain the name Synodaldruckerei," and "a committee familiar with the business and able to negotiate prices" was elected by the synod.

Our synod already had a synodical printing office at that time only in the sense that it had its things printed in the Wiebusch & Sohn printing office and had closer business connections with the same. The actual synodical printing house did not come into being until 1869. In the report of the synodical assembly held in Fort Wayne, we read: "A proposal by Mr. L. Lange of St. Louis concerning the establishment of a synod printing house was submitted to the presidium and has now been communicated to the synod. . . . After the synod members had become clear about the plan and its advantages for the synod through question and answer, it was decided 1. to approve the procedure of the committee for printed matter by setting up a synodical printing press; 2. to accept the proposal of Mr. L. Lange and four other members of the St. Louis congregation to purchase a printing press for the synod by means of shares etc. to be paid home in five years . . . and that the printing press with all its accessories be and become the free property of the synod within at least five years, for which the latter is vouched for by the designated members, also to be accepted with heartfelt thanks." Mr. Lange declared himself willing to take over the supervision of the printing plant free of charge, in order to "be able to do something for the Kingdom of God in this way". The synod accepted the offer with thanks, but believed that it owed Mr. Lange a service in return.

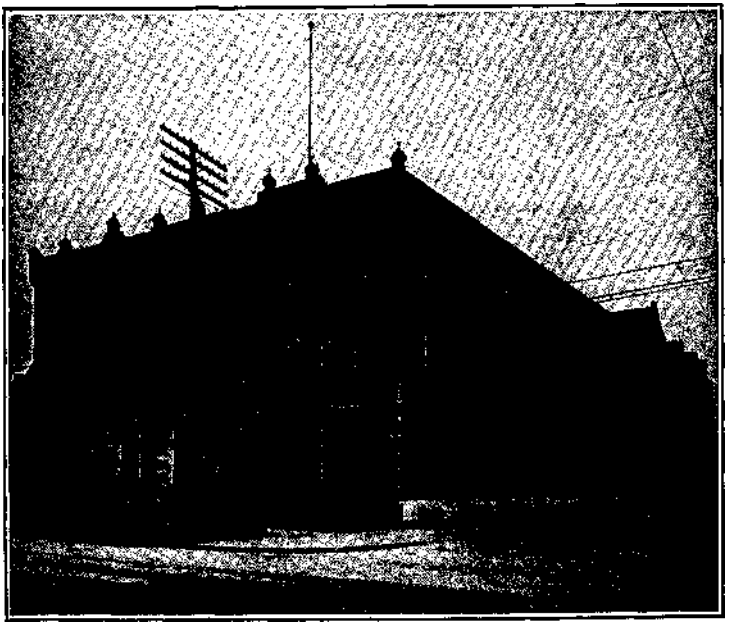
Among the same resolutions there is also the one that "in the name of the Synod a calendar, which also includes the with us

The first synod printing house.
Built on the seminary property. Inaugurated in February 1870.



General view of Concordia Publishing' House.
The large new building on Jefferson Avenue was listed in 1893. Without the 1911 addition.

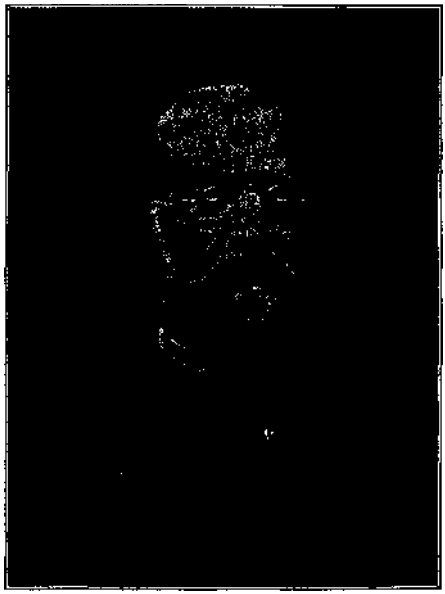
Second Synodical Printing Office.
Built on the corner of Indiana Avenue and Miami Street. Taken into use in 1874. Enlarged twice until 1887.



Concordia Publishing' House as it stands today.
With the newest addition on Jefferson Avenue. The older building in the background.

the first synods of the sisters were to be published, and Dr. [Eduard] Preuß was asked to take over the editorship.

On a Monday, February 28, 1870, the new synodical printing house was solemnly inaugurated. A detailed report by Dr. Walther on "Our Synodal Printing Office" and the speech he gave at the inauguration can be found in the



Louis Lange sen.

"Lutheraner" of March 15, 1870." Since God has already been pleased to give many blessings to his church here on earth through our printing shop and, if the world is to stand still longer, also wants to continue to bring blessings through it, it may well be appropriate that we take the opportunity to On the occasion of the seventy-fifth anniversary of our Synod, which this book is also intended to serve, I would like to share something with praise and thanks to God from that "Lutheraner" issue.

Referring to the decision of the Synod, to which we have

just pointed out, Dr. Walther wrote in the "Lutheraner": "After this had happened, the aforementioned gentlemen [Louis Lange, H. Kalbfleisch, E. F. W. Meier, H. Steinmeher and F. Lange] hurried to carry out the decision of the synod in God's name and constituted themselves into a board of directors, in which they asked the General President of the synod to take over the presidency, which he also did not think he could refuse. The first thing that was necessary was the erection of a building. So the foundation stone was laid on October 21 on the college gymnasium grounds, and soon a brick building 60 feet long and 25 feet wide was erected. Although a one-story building would have suited the purpose for the time being, a two-story one with thirteen-inch walls was erected at the request of the Board of Supervisors in order to provide dormitories for the students who were living too close together, and the Board of Supervisors promised to make an appropriate contribution to the cost. As early as December 27 [1869], the synodical lecture hall could be moved into the finished house. On February 6 of this year, the printing press ordered by Hoe & Co. in Boston finally arrived, one of the larger so-called Adams book presses, which cost $3800 at the place of its manufacture. The building stands with the narrow front facing west on Clara Street [now Texas avenue], with the broad side, which has seven windows, facing the college gymnasium. The front part of the building is given over to the typesetters, the back to the press. The steam engine that sets the press in motion is located in a small building on the east side, has six horses and is capable of driving even more machines. The necessary water is supplied by a cistern. . . . On February 14, the machine got going. The first thing printed on it was the March number of our dear 'Schulblatt'. . . .

"Therefore, since God's Word says: 'All things whatsoever ye do in word or in deed, do all in the name of the Lord Jesus, giving thanks unto God, and unto the Father through him, Col. 3:17, the Directory resolved also to sanctify this important work, so well accomplished by God's help and blessing, by God's Word and prayer, and for this purpose to establish a

simple inauguration ceremony. This was done on the day already announced, namely Monday, February 28th.

The votive act was performed in the nearby Church of the Holy Cross, more than a thousand people attended. The celebration began in the afternoon at a quarter past two o'clock. The trombone choirs of the Immanuel parish and the Carondelet parish provided the music. The student choir performed a chant. Pastor G. Schaller had supplied a poem for the occasion. This "Praise to God for the great gift of the art of printing" was sung by the assembled congregation with trombone accompaniment to the tune "Nun freut euch, liebe Christen g'mein". Two of the seven stanzas are printed here:

> With eternal gospel
> Once, according to God's will, an angel flew through heaven's space to meet the church's need.
> He shouted with a loud voice, The printer's art was his wing,
> Prepared for him by God.
>
> Not higher gifts hath God bestowed, Thereby his word and name
> Dignity driven away and taught; It is the last flame
> Before the extinction of this world, which always holds fast to evil and is completely in trouble.

In his inauguration speech, Dr. Walther said: "Gutenberg himself probably had no idea what an important tool he was in the hands of God, ... but it was soon to become apparent to the whole world that the art of printing had been destined by God to become first a forerunner and then a faithful servant of the Reformation of the Church decided by God. . . . For what happened? The man of God Martin Luther stepped out and not only preached again the old gospel of free grace and the only salvation of all sinners in Christ, but also took up the pen.

and wrote what his mouth proclaimed; but the printing press now carried his herald's word swiftly, as on wings of the wind, in countless sheets to all parts of the earth. . ..

"This new printing press of our dear Evangelical Lutheran Synod of Missouri, Ohio and other states is not to be given to the flesh, not to the ungodly sense of the world, not to error and falsehood, not to the doctrine of men, in short, not to the devil, but not half to God and half to the flesh and the world, not half to Christ and half to the devil, not half to truth and half to error and lies, not half to the word of God and half to the doctrine of men, but only to God, only to Christ, only to the word and kingdom of God, only to the church of Jesus Christ and to the truth. This new synodical printing press of ours shall also be used for the dissemination of all kinds of good sciences and arts, which contribute to the promotion of the temporal welfare of the world and the state. Not only does the church have the duty to take care of this, but the blessing it thus bestows on the nourishment and defense state also flows back to it, the church, again and again. Therefore the prophet Jeremiah already calls out to the church of the Old Covenant in the middle of Babel: "Seek the best of the city, for when it is well with the city, it is well with you. . . But what may be reproduced in our new printing press should not be decided by earthly benefit and advantage, not by money, not by honor, not by human favor, but by God's Word alone. With the Word of God in our hands, faith and love shall stand guard like an angel of God in front of our printing press. . . .

"Let nothing come out of this institution but that which serves the glory of this great God and the temporal welfare and eternal blessedness of mankind. Cursed be the hands, which write something against God's word, so that it is multiplied by this printing press of God! Cursed be the hands, which set or print something against God's word in this institution with knowledge and will! Cursed be the hands, which offer for sale printed matter from this printing house, mixed with poison from hell! Cursed be the whole house with all its furnishings, should

Satan may succeed in drawing it into his service; God's wrath must then burn it with fire and destroy it from the face of the earth! Blessed be the hands, however, which write for this institution for God's glory and man's salvation! Blessed are the hands that set and print it! Blessed are the hands that spread it! Highly blessed, however, in time and eternity be finally also all who have sacrificed or will still sacrifice for this God's press work, toil and care or earthly means or nevertheless their wishes and prayers in faith!"

Thus solemnly was our first synodical printing house consecrated to the service of God. From its gable, our national banner waved festively in the air. After all, this printing press was initially intended to serve those who had come here in this barren land to confess their Lutheran faith and serve their God, unmolested by the authority of the authorities. In the course of the years, however, our presses were allowed to spread the divine teachings throughout the world.

That first synodical printing house could no longer meet the demands placed on it. As early as 1874, the company moved to the new synod printing plant built at Miami Street and Indiana Avenue at a cost of $20,964.13. In 1882, 1887, and 1893, the printing office was enlarged by the addition of new buildings. The last building was located at Jefferson Avenue and Miami Street. And now there is already a shortage of space again, and serious thought is being given to erecting another building as soon as possible. The site on Jefferson Avenue next to the current large publishing house was purchased several years ago.

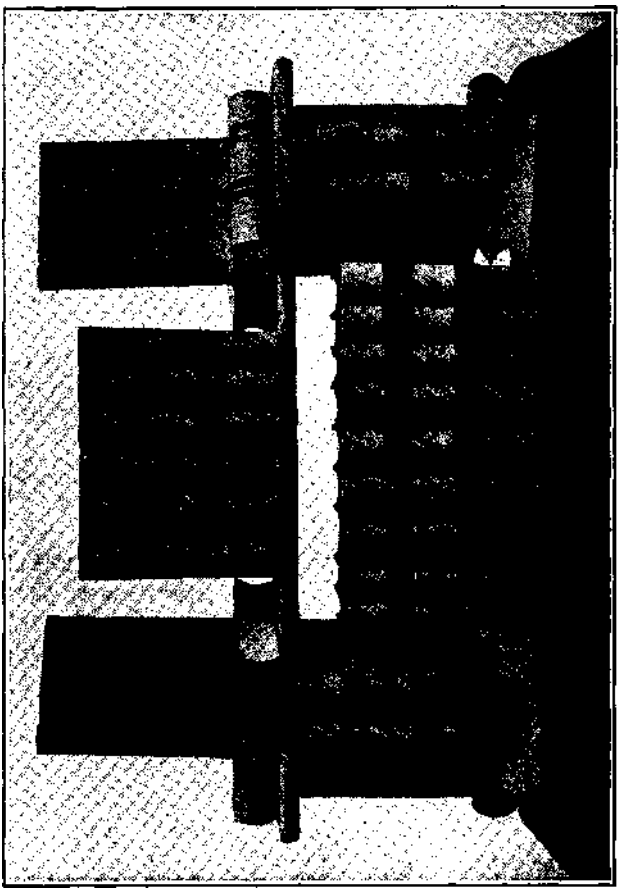
In addition to the printed matter from the very earliest period already mentioned, the following should also be mentioned: Luther's People's Library, the publication of which was started by a Luther Association, but later continued in the Synodal Printing Office; Walther's "Kirche und Amt," which was printed in Germany; the hymnal, which was originally printed by the Dreieinigkeitsgemeinde, but which transferred ownership to the Synod on December 2, 1861

an offer that was accepted with thanks by the synod in 1863.

Over the years, hundreds of thousands of copies of our church periodicals ("Lutheraner", "Lehre und Wehre", "Magazin für ev.-luth. Homiletik" - which for years has also had an English section -, *Lutheran Witness, Theological Quarterly* - since January 1921 monthly under the name *Theological Monthly* -, "Schulblatt"-since January 1921 called *Lutheran School Journal*-, "Kinder- und Jugendblatt", *Young Lutherans Magazine, "*Für die Kleinen", *Lutheran Guide, Concordia Sunday-school Series, Lesson Helps,* "Missionstaube", Lutheran *Pioneer)* and tracts, but also many thousands of books in German and English: Bibles, agendas, prayer books, hymnals, schoolbooks, Walther's writings, Stöckhardt's writings, Pieper's Dogmatics, *Concordia Triglotta, Popular Commentary* and much more.

The publication of Luther's complete works, 25 large volumes, deserves special mention; it was worked on for over thirty years. In the "Lutheraner" of June 28, 1910, when the last volume, the register volume, appeared, Dr. Stöckhardt reported on "the course and nature of the now completed work.

The occasion for the publication of Luther's writings was given by Blessed Pastor J. F. Bünger in the fall of 1879 on the occasion of a pastoral conference which followed the synodical assembly of the Western District. "After brief discussion," reports Dr. Stöckhardt, "the conference resolved, as the preface to the first volume states, 'on behalf of the ministry of the Lutheran Synod of Missouri, Ohio, and other states, subject to the approval of the same, to order a new, and indeed revised, edition of Luther's works according to Dr. Joh. G. Walch, and determined that G. Stöckhardt, with the assistance of Mr. E. W. Kähler, should take over the editing. The Synod Ministry and the Board of Directors of the Synodal Printing Office then agreed to this project, as did the whole of the Synod.



Complete Writings of Luther, St. Louis Edition.
The first volume was published in 1880, the last one (the register volume) in 1910.

Synod later gave its approval. Probably none of the members of that pastoral conference was quite aware of the huge amount of work and the considerable costs involved in the aforementioned decision. The whole thing was done in about half an hour."

The two commissioned men soon learned "that a new edition of all of Luther's writings could not be done in passing, but would require a full manpower.

power required". After they had edited Genesis, that is, Luther's interpretation of the first book of Moses, and the two church postils as well as the house postil, and then by candidate H. Bayer, the tenth volume, the catechetical writings, "a man was appointed to this position whose life study had been Luther, namely Prof. A. F. Hoppe of New Orleans," who then, in the course of the next twenty-five years, took care of the remaining volumes.

An admonition by Stöckhardt is not inappropriate here either: "Now that the work has been completed, it should be also in our synod, not only in the study rooms, but also, where it can be made possible, to gain more and more domestic authority in the families of the members of the congregation. ... It will be good for our synod if Luther remains in honor and is studied and read a lot."

Dr. A. F. Hoppe.

There is probably not a house in our synod where you will not find something from our Concordia Publishing House: a Bible, a prayer book, a hymnal, a school book, a Magazine or otherwise a book or even a tract. And yet it is true that not only should our church periodicals have a much wider circulation in our synod than is now the case, but also that the many good and useful books, pamphlets, and tracts that have been printed among us should find a much wider sale among our Christians. The older synodical reports often mention colportage, the peddling of books. And we believe that only in this way can our synodical printing office fully achieve its purpose, as far as that is possible, in our synod. In every congregation there should be a colporteur, be it the pastor,

The teacher or any other member of the congregation should take it upon himself to distribute our magazines and books to the members of our congregation in their homes. What is printed on our presses can only be a blessing if it reaches the people and is read.

Finally, since we are talking about the printing press in the service of the church, it would be appropriate to point out that we should generally make more use of it than has been done among us up to now, with good reason and good decency. If God allows the world to continue in its present form, so that many more poor sinners can be saved through the gospel of God's grace in Christ, then he certainly wants us to use everything that can rightfully be used for this purpose to serve the course of the gospel. Luther has already pointed out, as mentioned earlier, what a wonderful gift the art of printing is, because with it the cause of the gospel can be advanced. We can also see how the sects and especially the non-Christian enthusiasts of our time use the press to present their false religion to the people. But how much more should we, to whom God has preserved the pure doctrine by grace for many years, be careful when and how the opportunity presents itself to proclaim this pure doctrine and the grace-filled gospel in all the world, so that the scriptural word that we have chosen as the title for our article is also fully and completely applied to us: "Their sound has gone out into all the earth, and their words into all the world," Rom. 10:18.

St. Louis, Mo. Prof. J. H. C. Fritz.

Conclusion. [ToC]

> Do not take away from my mouth the word of truth, for I hope in thy judgments. Ps. 119:43.

We have erected our memorial stone. When we look at it, when we read through this book with attention, we realize how wonderfully and gloriously the Lord our faithful God has led our synod, how he has always been with us in his word and with our fathers, how not to us but to him alone is due all honor, all glory, whose grace reaches as far as the sky, and his truth as far as the clouds go, and deeply moved we exclaim with the psalmist: "Praise the Lord, my soul, and what is within me, his holy name!" For the Lord has done great things for us, and we rejoice. Our soul exalts the Lord, and our spirit rejoices in God our Savior.

But we also turn our eyes to the future. And when we do that, when we think about how things will go on with our dear synod, concern rises in our hearts whether we and our children will preserve the good things that God has given us, whether we will not reject them again through ingratitude. We truly have cause for such anxious contemplations. We see around us how so many church communities, which in former times still held fast to the main and basic teachings of our faith, which held fast to the doctrine that the entire Holy Scripture is the infallible Word of God, the Scripture, inspired by God to the prophets and apostles, the only norm and guideline of our faith and life, that we are saved by grace alone for the sake of Christ through faith - how they have more and more abandoned these saving truths and now deny them completely. We see it all around us how in many cases people no longer want to know anything about the old gospel. Instead, they preach that man must save himself from his sinful misery by fulfilling the law, for which Christ has left us a glorious example.

People want to get to heaven through human deeds and human merit. Everywhere we see apostasy from faith, apostasy from Christ crucified for our sins. And what about ourselves? When we look into our congregations, do we not notice to our sorrow how so many people are full and sluggish with regard to the gospel? Do we not also find in some of our congregations, especially in those who have heard the gospel for a long time, this sense of wanting to grow weary of the preaching of the old plain gospel, which is after all the bread of life, of longing for so-called new doctrines and truths? And when it is necessary to suffer something for the sake of the gospel, even to take upon oneself ridicule and scorn, how one shrinks from it! There we also so easily seek to make all kinds of concessions to the world and the false churches in this or that piece.' And the devil does not rest. He can well tolerate it if we outwardly keep the pure Word of God, if we have the right confession on paper, but if it does not have dominion in the congregations and among the individual Christians, but becomes a dead letter, if it ceases to be the lamp of our feet and the light on all our paths.

We want to present all these needs to the Lord, also on this jubilee. We place all our concerns for the future of our dear synod at his faithful Father's heart. We pray with the Psalmist: "Do not take away from my mouth the word of truth, for I hope in your rights." We implore him not to take away the word of truth from us again, but to let this bright light continue to shine for us and our descendants until the Last Day. The word of truth is the precious gospel, the good news that God was in Christ and reconciled the world to Himself and established the ministry of reconciliation among us. This word of the gospel of Christ and of the free grace of God in him is the highest treasure, the most precious jewel that God has entrusted to us. In this word the Lord himself is with us. Through this word all the blessings of God have flowed upon us, through this word

everything in our synod that has value and permanence in the eyes of God has been aligned. Through the gospel, the kingdom of our Savior is built, sinners are brought to Jesus, sinners are incorporated into his kingdom, preserved in his kingdom and finally introduced into the kingdom of honor. The gospel of Christ, the Savior of sinners, is the power of God that makes blessed all who believe in it. May the Lord preserve this treasure for our synod, even though we deserve to be deprived of it by our ingratitude. May he grant in grace that this word may not only be preached among us, but also accepted in faith from the heart, that it may always reign in our congregations, that our Christians may willingly and gladly submit to this word. May he grant in grace that this gospel may resound in the homes of our Christians, that we may read and hear it, and that we may conform all our actions to it. May he, in his mercy, preserve our Christian schools and grant that they may be called Christian schools in truth, schools in which God's word is not only taught purely and loudly, but in which this word is also the means of education, schools in which the children are brought up in discipline and admonition to the Lord. May God in His mercy give us the strength to be willing, when it becomes necessary, to suffer what has to be suffered for the sake of His name, for the sake of His word. We pray the Lord not to take away his word from our mouths; may he give us strength and joy for fearless testimony, courage and joy to preach his word to all who do not yet know it, so that they too may come to the Savior and be saved through him.

If we keep the word, we can look confidently into the future. We hope in his rights, as the psalmist says, in the promises of the Lord. If we have his word, if we hold on to it in faith, then we have everything. His word is the right weapon with which we drive out the evil enemy, with which we finally win and keep the victory in the battle of faith that is ordained for us. God's Word is the right means to strengthen our churches externally and especially internally.

to edify us. If we keep this word so that it remains a power among us, then this word or, what is the same, the Holy Spirit through this life-bringing word will prepare, strengthen, fortify and establish our Christians more and more, so that they will be found blameless from the great day of Jesus Christ. This word is then also the right comfort in the last hour. It makes this hour the hour of victory, when the Lord delivers us from all misery and helps us to his heavenly kingdom. If we have God's word, the word of divine truth, then we have everything, forgiveness of sins, power, strength, desire for a truly divine life, patience and consolation in all suffering, and finally heaven and blessedness. In the Word we have Christ our Savior, who was made for us by God for wisdom, righteousness, sanctification and redemption; we have him who is our all, in whom we have everything.

"Let us then," as Dr. Walther exhorted the Synod in his jubilee sermon fifty years ago, "in remorseful recognition that we have left the first love, but in full faith in God's grace, patience, and goodness, which is new every morning, join today with one mouth in the plea of the Davidic jubilee psalm from the bottom of our hearts: 'Take not from our mouths the word of truth, for we hope in thy judgments!' Yes, let us all, preachers and listeners, teachers and students, men and women, old and young, come together today in a holy confederacy and, with the same David, lift up our hearts and hands to God: 'I swear and will keep it, that I will keep the rights of thy righteousness.' What our dear Evangelical Lutheran Church has now sighed, prayed and sung day and night for three hundred years, and what has been gloriously heard by her until this hour, has also been heard by us, continue to resound in the hearts, homes, schools and churches of all of us and our children:

"Oh stay with us, Lord Jesus Christ,
because it is now evening;
let not your divine word, the bright light,
be extinguished in us!

"In this last, sorrowful time,
grant us, O Lord, constancy,
that we may keep thy word and sacrament
pure unto our end!

"Thanks, praise, glory and adoration be to God the Father, Son and Holy Spirit here today in the dust, but once there with all the choirs of angels and archangels and with the whole triumphant congregation of all the blessed and perfected righteous at the jubilee of heaven from eternity to eternity! Amen. In Jesus name! Amen."